

# CHRISTIAN COURIER

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56th year of publication

## Burnt Church and our Aboriginal neighbors

**Rick Zerbe Cornelsen**

WINNIPEG — There is exhaustion in Karen Somerville's face as the spokesperson for the Esgenoopeetitj First Nation confronts another bouquet of microphones. There is a centuries-long pause as Ovide Mercredi struggles to complete the sentence, "I have recommended to the community to ... Pray."

### Not reveling in conflict

Clearly these two Aboriginal leaders are not reveling in the situation of intense conflict in which they find themselves. Where, then, does their sustaining passion come from? Why are numerous Aboriginal people ready to block rail lines in B.C., or highways in Manitoba, in support of lobster fishers thousands of kilometres away?

To the distant observer (of

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*A lobster fishing boat at Burnt Church, New Brunswick, with an observer onboard from the church-based Aboriginal Rights Coalition.*

which I am one, since MCC has no direct involvement in Burnt Church) the conflict appears to be about preservation of the lobster

stock in the face of unregulated fishing by Aboriginal people. The latter are cast as being on the wrong side of the law. Their

refusal to accept fishing agreements such as those signed by many other bands in the region is a sign of their unreasonableness.

### Threat to their livelihood

There are, however, several problems with that characterization of the situation. First, it emanates from notions of scarcity and competition rather than sharing and "enough." It presents non-Aboriginal fishers in the region with little alternative but to see Aboriginal aspirations as a threat to their own livelihood.

Second, the Supreme Court of Canada did affirm the Mi'kmaq treaty right to fish to earn a moderate living and set stringent conditions for any justifiable infringement of that right. Numerous lawyers have signed a document stating that the federal government has "made a serious

error in law" by acting as it has toward the Mi'kmaq fishers.

Third, the scale of this treaty fishery (up to a few thousand traps) appears tiny compared to the overall lobster fishery which puts 250,000 traps into Miramichi Bay alone, and millions of traps along the Atlantic Coast. This treaty fishery is being regulated only by the Mi'kmaq, not by Fisheries and Oceans. Finally, the determination with which all sides have acted indicates that this is about far more than lobster.

MCC's direct experience tells us that Aboriginal peoples are frustrated by the slow pace of implementation of their right to a fair share of land and resources. The Lubicon in Alberta have waited more than 60 years for a promised reserve — and for the past 20 they have watched as

*See CLASHING page 2...*

## New director helps Worldwide Christian Schools fulfil its vision

**Alan Doerksen**

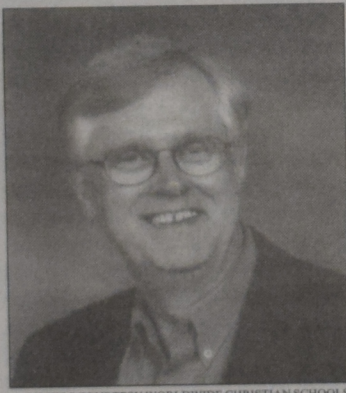
MISSISSAUGA, Ont. — Harry Bergshoeff, the new Canadian Director of Worldwide Christian Schools (WCS), is looking for volunteers who can help WCS fulfil its vision of starting and supporting Christian schools in developing countries.

"I think in Canada there is a tremendous amount of resource potential" among people who have recently retired from a successful career running a small business or working with a large company, says Bergshoeff. "A lot of people in their mid- to late-50s and early 60s ... are now looking to do something else and give something to society."

### 'I'm in that boat'

Bergshoeff should know. "I'm in that boat," he asserts. "I retired from Bell [Canada] at 52."

Such people could become excellent skilled volunteers with WCS, and Bergshoeff says the agency has yet to tap into that



*Harry Bergshoeff, Canadian Director of Worldwide Christian Schools.*

resource.

Since June, Bergshoeff has been working part-time as the first-ever director of WCS in Canada.

Bergshoeff "deeply shares the vision and excitement of the Christian school movement in general and WCS in particular," states a WCS press release. "He

has been extensively involved in youth work for over 35 years, has served on the boards for Christian schools in Oshawa, Barrie and Mississauga, and has been an elder in his local church." He attends Clarkson Christian Reformed Church in Mississauga, Ont. He also runs his own labor relations consulting business, Harberg Consulting Services, part-time.

One of Bergshoeff's new tasks is to raise funds for WCS. The agency receives some donations from church offerings. But he notes that one of the most effective ways to raise funds is to ask for help from volunteers from earlier WCS work teams.

### Twinning schools

"My role primarily is to promote awareness of WCS in the Christian community and Christian school community," says Bergshoeff. "I'm really keen on developing a wide range of support" for Christian schools in other countries. Bergshoeff would



*A Christian school under construction on Negros Island, the Philippines, with help from WCS.*

also like to see Christian schools in Canada twinned with schools in other nations.

WCS is an international, non-denominational and evangelical agency which was started in Grand Rapids, Mich., in the late

1980s, explains Bergshoeff. The agency started working in Canada in the early '90s. WCS assists Christian communities in developing countries to establish and maintain Christian schools.

*See AGENCY page 2...*

## News

# Clashing visions of authority in Burnt Church

... continued from page 1

millions of dollars worth of oil and gas have flowed from their traditional territory. The Cree of Cross Lake, Manitoba are still waiting for honorable implementation of the Northern Flood Agreement — including land transfers and equitable benefit-sharing — a quarter century after their territories were flooded or damaged by hydro-electric dams.

## Mired land claims

There are more than 400 "specific claims" (the relatively simple kind) currently mired in the federal land claims process.

Aboriginal leaders also express profound disappointment at the federal government's response to the report of the Royal Commission on Aboriginal Peoples (RCAP) released in 1996, and to the Supreme Court ruling in the Delgamuukw case in 1998. Both the court ruling and the RCAP report (commissioned in the wake of the Oka crisis) hold out hope for a new relationship between First Nations and the Canadian state which respects the enduring uniqueness of Aboriginal peoples as "first nations." However, federal policy has not changed to reflect these ideals. It is

widely believed that government intentions remain to assimilate Aboriginal peoples into the Canadian mainstream through a process of extinguishment of rights and title, regardless of Supreme Court decisions or detailed and constructive Royal Commission recommendations.

## Who has the authority?

These clashing visions are as relevant to the conflict at Burnt Church as are the lobsters themselves. One vision accords First Nations a substantial measure of control over their affairs, such as the management of a treaty fishery (effectively co-management of the overall fishery). It acknowledges unique rights and responsibilities. The other vision cannot accept a competing authority in the management of the fishery, in part because to do so would require long term recognition and accommodation of Aboriginal people as unique communities within Canada, not



COURTESY CHRISTIAN PEACEMAKER TEAMS

Christian Peacemaker Teams member Doug Pritchard assists a Burnt Church resident preparing community lobster traps.

simply as individual citizens. In the recent election of Matthew Coon Come as National Chief of the Assembly of First Nations, the country's Chiefs re-affirmed their vision for a "nation to nation" relationship with Canada. This fact

of Canadian life will remain whether or not the federal government is successful in its current attempt to remove all Mi'kmaq lobster traps from the waters of Miramichi Bay. (MCC Canada Release)

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## Agency offers HANDS-on help

... continued from page 1

Programs include building projects, student sponsorship, professional development of teachers in other countries, and fundraising to make these services possible.

WCS "provides funds to organizations to establish Christian schools," explains Bergshoeff. "WCS doesn't own any Christian schools," he notes. "We receive requests from organizations who operate schools in a particular country" and want to start a school.

The agency also recruits volunteers to help construct schools in other countries. Volunteers work on HANDS (Helping Another Nation Develop Schools) teams. Bergshoeff helps co-ordinate these teams.

"We also have teacher volunteers go help develop curriculum" in other nations, explains Bergshoeff. This fall, five teachers from Alberta are going to the Philippines for such a project.

Two years ago, a HANDS team from Ontario and one from Dordt College in Iowa went to work on a project in Rafey, in the Dominican Republic.

WCS works in 17 countries, in which it has helped develop more than 150 Christian schools, explains Bergshoeff. These include Mexico, the Dominican Republic, Nicaragua, Nigeria, Honduras, the Philippines and Romania. "If not for these Christian schools, these kids

wouldn't have access to school," he observes.

## Living water

WCS also runs a school sponsorship program, in which sponsors can help Christian schools in developing countries by sending donations in \$400 units, each of which is called a "sponsorship."

"WCS used to have a student sponsorship program," explains Bergshoeff, but that proved to be "too cumbersome" to administer. The new program involves helping out a particular Christian school which may charge tuition but does not have enough funds to cover all of its costs. WCS is approaching the Christian school community in Canada to support this project.

One school that WCS is helping to build is the Agua Viva Christian School in Agua Prieta, Mexico. "Agua Viva" is Spanish for "Living Water." The construction

of this school started this year, explains Steve Geurink, who works with the Grand Rapids office of WCS. "They're hoping to have it completed by Fall 2001. It's in a squatter village. A lot of the area used to be landfill." To start, the school will offer a preschool, kindergarten and Grade 1 and 2. Plans are to expand the school later on. The Agua Viva school project is a partnership between WCS and two other agencies, explains Geurink.

In the Philippines, on Negros Island, WCS has been building another school, where "construction is close to being finished," reports Geurink, who visited the site last January. That school project was financed with proceeds from the sale of a house built in Dyer, Indiana, by another team of WCS volunteers.

Each year, says Geurink, WCS sends out about 15 teams of volunteers to work on its projects.



PHOTO COURTESY WORLDWIDE CHRISTIAN SCHOOLS

Construction at the Agua Viva Christian School in Agua Prieta, Mexico.

## News

# 'Historic early childhood development scheme announced

**Margaret Dinsdale**

TORONTO — While much of the media attention was focused on the restoration of health care funding for the provinces, the First Ministers meeting in Ottawa on September 11 also launched a "historic" early childhood development program.

Many developed countries in the world already have such programs but this is the first for Canada and has four areas of coverage: pre- and post-natal care, family supports such as resource centres and home visitation, early childhood education, and community supports such as information and service integration. However, some nonprofit agencies and activists have reservations about the announcement of the \$2.2 billion funding which will be spread out over five years starting in April 2001.

## A drop in the bucket

"When you consider that the federal government is putting \$18 billion into health care in the first year alone, you realize that this is just a drop in the bucket," says

Pedro Barata, Ontario Co-ordinator for Campaign 2000, a child poverty advocacy group. "Essentially, early childhood development is a health issue. Premier Harris of Ontario even said in his throne speech that every kid in Canada deserves a good start."

Barata points to a report by the Caledon Institute, which monitors social policy, that says it would take \$2 billion a year for five years to truly kickstart the program. He is also concerned that, unlike the health care deal, there is no accountability for the spending in this area, which also disturbs Gerald Vandezande, former national public affairs director of Citizens for Public Justice.

"This First Ministers' 'deal' spells the end of Ottawa having a legitimate, national role when it comes to establishing Canada-wide substantial standards and effective enforcement mechanisms that ensure that the billions of dollars spent will be for the purposes they are intended," says Vandezande. "The First Ministers' 'political compromise' does not ensure equitable nationwide

access to comparable services across a broad range of health care and social services."

The change to provincial transfers from the federal government in 1995, especially the deep cuts to the amount of money and the end of accountability for the spending, has eroded the 'common good,' he says.

"This deal means the further Balkanization of Canada by giving the provincial governments the license to do whatever they wish, regardless of the desperate needs of vulnerable families and voiceless children," he said. "This is unacceptable."

Dan Robillard, who works on the front lines with low-income people and the homeless as director of All Saints Church Community Centre in downtown Toronto, agrees that there are problems with both aspects of the health/early childhood deal.

## No spending on nutrition

"The health care funding disturbs me because it again focuses on big spending on high tech equipment and pharmaceuti-

cal companies' research," he explained. "There's nothing there really for preventive health measures such as breakfast programs and making sure people, especially children, get proper nutrition as well as a sense of self-esteem and belonging to community. We demonize the poor and blame them for all sorts of things, such as adding to the deficit. But it just isn't true. Instead we spend money on new high-tech jails for when the seventeen-year-old who is malnourished and neglected goes off the rails. We spend money on health care for when things go wrong."

It's not the cutting of social programs, such as a 21.6 per cent cut to welfare payments in Ontario in 1995, that have helped reduce governmental deficits, he says.

"It's the booming United States economy that has given us government surpluses and increased revenues," he explained. "When you talk about how the welfare roles have gone down, it's not that they've found 40 hour-a-week jobs with benefits or otherwise moving into the

mainstream. There are more and more people camping out in the Don Valley all the time."

It's important to be pleased with the initiative of the early childhood plan, Robillard continued, but "it's still not enough, we need to say thank you but can we have some more."

In the end, says Pedro Barata of Campaign 2000, it's one thing to criticize the shortcomings of the deal but, for him, the significant aspect is that there is now a long-term committed spending program directed at children which he hopes is just the beginning.

"We would like to see a greater partnership with national standards," he said. "Under this agreement there is no way we can get a national child care program going, but it is significant that all provinces have come together and are committed to funding, that it's not a one-shot deal. And we would like to see 'report card' mechanisms for the program. We're happy that there will be consultation with third parties and we most definitely want to be at that table."

## Questions for the road

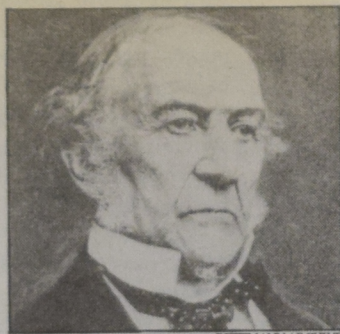
**James Skillen**

During his many years in office, British statesman William E. Gladstone (1809-1898) gained a reputation as a reform-minded public servant. The policy debates of Gladstone and his fellow parliamentarians across the Atlantic were not that dissimilar to those of today's U.S. Congress 100 years later.

One of the principles that guided Gladstone was: "National injustice is the surest road to national downfall."

Gladstone's pithy quip is instructive. If the institutions of government and society do not look well to the ways of their household, then injustice will increasingly seep into and eventually flood this place we call home. Without antidotal justice, a small wound of injustice may fester and erupt. World history is replete with too many protests, wars, tragedies, victims, monuments and memorials to argue otherwise.

National vitality and longevity do depend upon how a populace handles its affairs. Small injustices increase in size or multiply in number with the accumulated effect of a diminishment of justice for everyone. Into my in-box yesterday beeped a newsletter in which John Carr of the United States Catholic Bishops Confer-



William E. Gladstone.

ence caused me good pause with some reminders about perspective on election-year questions:

## Election-year questions

"The question should not be 'Are you better off than you were four years ago?' but 'Are we better off?' Are children — born and unborn — better off? Are the poor better off?"

The question of the moment — "Who wants to be a millionaire?" — is not our question. For believers, it's not just 'the economy, stupid.' The election must be about more than our pocketbooks, or IRAs. It should be about what kind of society we want to be, what America's [or Canada's] role in the world should be, how we use our productivity and prosperity to lift up the poor and weak."

In their 'Faithful Citizenship' statement, the U.S. Catholic Bishops propose 10 questions for candidates and citizens alike:

1. How will we protect the weakest in our midst — innocent, unborn children?

2. How will we overcome the scandal of a quarter of our preschoolers living in poverty in the richest nation on earth?

3. How will we address the tragedy of 35,000 children dying every day of the consequences of hunger, debt and a lack of development around the world?

4. How can our nation help parents raise their children with respect for life, sound moral values, a sense of hope, and an ethic of stewardship and responsibility?

5. How can society better support families in their moral roles and responsibilities, offering them real choices and financial resources to obtain quality education and decent housing?

6. How will we address the growing number of families and individuals without affordable and accessible health care? How can health care protect and enhance human life and dignity?

7. How will our society best combat continuing prejudice, bias and discrimination, overcome hostility toward immigrants and refugees, and heal the wounds of racism, religious bigotry and other

forms of discrimination?

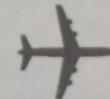
8. How will our nation pursue the values of justice and peace in a world where injustice is common, destitution is widespread, and peace is often overwhelmed by warfare and violence?

9. What are the responsibilities and limitations of families, voluntary organizations, markets and government? How can these elements of society work together to overcome poverty, pursue the common good, care for creation and overcome injustice?

10. How will our nation resist what Pope John Paul II calls the 'culture of death?' Why does it seem that our nation is turning to violence to solve some of its most difficult problems — to abortion to deal with difficult pregnancies, to the death penalty to combat crime, to euthanasia and assisted suicide to deal with the burdens of age and illness?" Rich food for thought and action, indeed. Coram Deo.

James Skillen is the Executive Director of the Center for Public Justice (U.S.)

# Amsterdam 2000



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## Editorial

# Purity and pollution

Harry der Nederlanden

In Scripture, the theme of purity is related to much, much more than sexual behavior. Yet, sexual purity is definitely in the picture. In fact, sexual impurity – adultery – becomes a powerful metaphor for Israel's unfaithfulness. It is used by many of Israel's prophets, nowhere more graphically than by Hosea.

The language of purity and impurity, of clean and unclean, of holiness and defilement is especially prominent, of course, in Leviticus and Numbers, where the rituals and observances for Israel's worship are described in great detail. Christians refer to these prescriptions as "ceremonial" and treat them purely as symbols that point ahead to the Lamb of God, Jesus Christ. Rather than use the Old Testament language of defilement and filth for sin, by and large we have opted for the language of missing the mark, breaking the law, transgressing commands.

Some refer to the language of defilement as a more archaic, more primitive kind of understanding of sin, one that sees it in almost materialist terms. Sin is seen as a physical stain or contamination, not just of people but also of creation, rendering them unclean. Sin and evil, seen in this way, are more mysterious and opaque than when they are seen in terms of breaking the law. In the latter case, they are directly related to human actions; they are made more understandable and we can do something about them.

I don't want to play off the archaic, material imagery against the ethical, but insofar as sin still has any meaning to the secular, scientific mind, it uses the language of the ethical. Sin is seen as that which harms people. No harm,

no sin. This is how the sexual revolution was promoted: as long as what's done happens between consenting adults, where's the harm?

## Sin as an almost physical contamination

A book that is written from a thoroughly secular point of view, and from a woman's point of view, argues that the loss of modesty that came with so-called sexual liberation has been hard on women. She draws on her own experience as well as that of other women to support her contention that women especially suffer in a social order where reticence or modesty is treated as a hang-up or a throwback to a less enlightened age. Wendy Shalit, in *A Return to Modesty*, cites one woman after another to describe one incident after another in which they felt violated, yes, dirtied by men who did not respect their sexual privacy. I was reminded of how women who have been raped often take one shower after another in an attempt to make themselves feel clean once more. There's a lot of testimony in Shalit's book that supports the view of sin as an almost physical contamination.

A similar thing is true of book and movies that exploit sexuality. We speak of "dirty" books. Not every book or movie that contains nudity or sex makes you feel contaminated by contact, but I vividly recall beginning a best-seller only to toss it aside because I felt sullied by it, almost as if the book itself was coated with filth. But just as the nose gets used to the smell of a barn so we can also become inured to the pervasive, constant assault on our moral sensibilities.

Here, as elsewhere, we cannot make glib separations between the public and the private and pretend that modesty is entirely a private, personal matter. And it is not just children who need protection; adults do too.

Here we're already moving – leaping, in fact – to the level of the moralist, eager to enforce a certain neat moral order for our mutual protection.

## How did we get so polluted?

How did we get so polluted? Remember that for many the sexual revolution was an attempt to save human sexuality from a bad rap. In the past, so the story went, sexuality was seen as shameful, kept in the dark like a guilty secret. It was this attitude, they said, that engendered perversion and violence. What was needed was to shed the pure light of day into this dark corner to show that sex was something wonderful, something beautiful. Educators, too, argued that sex ought to be taken out of the realm of whisper and folklore to be translated into the pure language of science. Shalit, along with many others, argues that this doesn't work. The pure light of reason, reason shorn of mystery and faith, doesn't deliver the clean, wholesome world it promised.

There's a parallel here with the pollution of air, earth and water that has resulted from our uncritical reliance on science and technology. It is as if in our enlightened age the archaic dimension of sin as defilement and pollution is being visited upon us in a very literal way. Our own bodies and the very medium of purification – water – speak to us in a pre-lingual, concrete way: they are alienated from us, fouled with dirt, contaminated by that which destroys life, like the ecoli in Walkerton's water supply. We are repelled by what we have done, what we have made of ourselves and our world. With the great poet Rilke, we cry, "Even the animals with their sharp senses notice that we are not at home in this our homemade world!"

The world groans and shudders at our touch. It is disfigured, marred, defaced so badly, our brightest and

our best are stymied; not all the scientists and technicians, not all the king's horses and all the king's men can put Humpty-Dumpty together again.

Is it barbarism, primitive passions, ignorance and superstition that have brought us to this state in which we have fouled ourselves and our own nest? No, it is our longing for a clean, well-lit place, for a society and state ordered by the sweetness and light of practical, moral reason, for a world made transparent to human purpose by pure, scientific knowledge, unadulterated by religion.

## Things we can do to fix it

Is this abstract, philosophical stuff that I'm writing? Maybe, but it is to physical, bodily experience that I'm pointing. Why are we who live in one of the countries of the world most richly blessed with lakes and rivers sickened by our water? Why do we who have abundant food, space and opportunity have among us large numbers of women with such low self-esteem they starve themselves to death? When confronted with such questions, we quickly begin talking about education, moral discipline, political programs – things we can do to fix it.

Some years ago Norbert Elias wrote about the civilizing process. What we call civilization, he argues, among other things, begins with things like table manners and taking baths. However, these marks of civility were then used to divide the rich from the poor, the noble from the base, the high from the low. Another writer has described how the pursuit of civility, of social acceptance, turned a generation of sons away from their immigrant fathers in shame because they were tainted by the rude manners of eastern European ghettos.

When we try to purify and clean up our act with our own notions of sweetness and light, we inevitably make things worse. We create ghettos and lower castes, people who feel themselves to be inferior, worthless beings.

We need that dark, archaic language of defilement and contamination to remind ourselves of what reality is rubbing in our faces: that those who are filthy need to be washed clean.

That's why the church baptizes and prays for forgiveness. That's the first thing it does. That's the primary thing.

That's also why theological discussions such as those about the nature of the atonement are not for theologians only. To oversimplify the matter a little, there are some who think that models of atonement that speak of it as something done wholly and solely by God are inadequate. They don't involve us as creative, responsible human beings. Such theological models, they say, are irrelevant to contemporary people like us.

Are they blind? Don't they see the soot in the air and feel it on their skin? Are they oblivious to the self-disgust and cynicism disfiguring the faces of the crowds? It is visible even on the faces of the plastic, flawless, beautiful people.

We image-bearers of a holy God long for purity, perfection, wholeness, beauty. We are driven by a deep need to order our lives together so that we are not defiled and debased, rendered foul and worthless. Without the supernatural intervention of a God who sacrificed himself to make us clean, even that drive to civilization and good order ends up contaminating our world. We can't talk about the news, about culture, politics and society unless we begin with a clear understanding of the atonement.

*Cleanse me with hyssop, and I will be clean; wash me and I will be whiter than snow.*

## Christian Courier

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### EDITORIAL TEAM & PRODUCTION STAFF

Associate Editor: Harry der Nederlanden [cderned@aol.com](mailto:cderned@aol.com);  
Reporter, Layout: Alan Doerksen [ccjournal@aol.com](mailto:ccjournal@aol.com);  
Circulation Manager: Grace Bowman [ccsubscrip@aol.com](mailto:ccsubscrip@aol.com);  
Accounts Manager: Marsha Emke [ccadpromo@aol.com](mailto:ccadpromo@aol.com)

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## Arts/Media

# Musically compelling and lyrically powerful debut CD

## Beggars and Kings

Dan Steven

Independent release of To the Moon Productions  
32 McKinnon Dr., Chatham, Ont. N7M 1B4, www.cdbaby.com  
Produced, Recorded and Mixed by Douglas Romanow,  
Trip the Light Productions, 2000  
Review by Brian Walsh

Dan Steven's debut CD, *Beggars and Kings*, is an immediately arresting, captivating and inviting piece of work.

On the opening cut, "Heaven Hear Me," Steven serves notice that this album will be musically compelling and lyrically powerful. I found myself immediately on my feet wanting to dance to the music, yet also leaning close to the stereo trying to catch every word. And on first listening it became clear that this was a remarkable CD by a young man with a wisdom considerably beyond his years.



Dan Steven

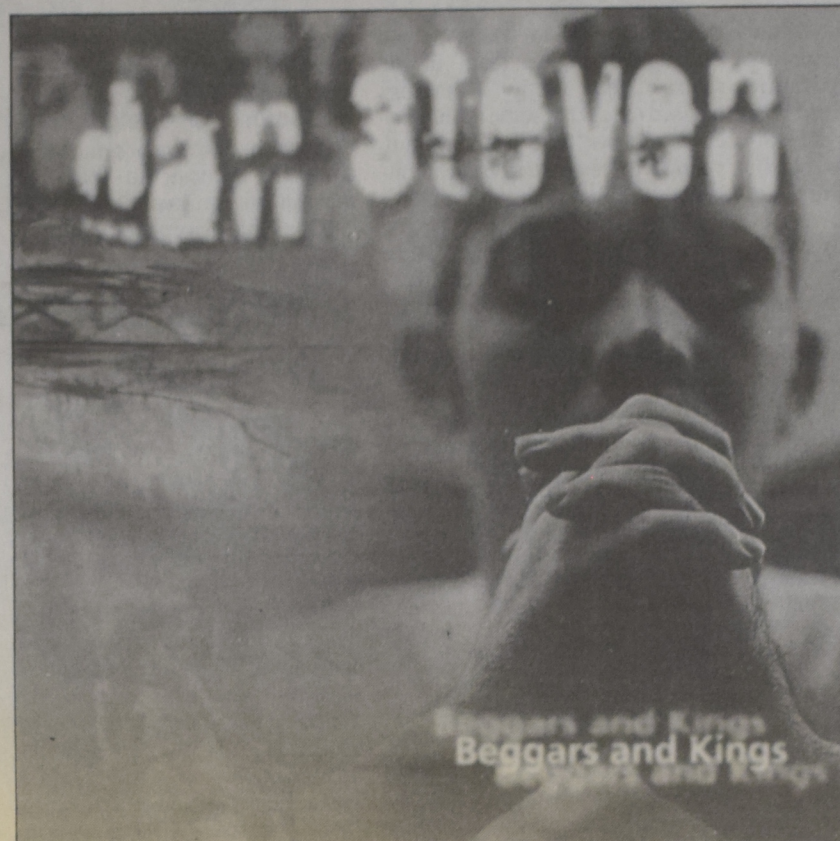
carries us into a bathroom stall in a downtown mall where the artist has decided to stay until he has a complete song written. But the more he reflects on the world outside ("There's a price tag on everything and/ anything else/ It's impossible to try to have a spiritual self/ Everybody else is always to blame/ And this is totally me, being honesty real/ And I'm wondering doesn't anybody out there feel/ A little disgusted for letting it get this far"), the less authentic becomes his "claustrophobic bathroom/ contemplation".

### Honesty, reality, integrity

And authenticity is a hallmark of this album. From the poignant folk/rock tune, "Politician" ("Politician, politician, why do you lie to me/ Tell me, why is all the money so blood red"), to the clever and playful "The Sailor Song" ("but I don't have anything, anything much/ so I'll just have to settle for me"), to the deeply introspective song, "Individual," in which Steven abandons the loud verbosity of self-centred egoism only to confess that "Silence wins hands down," this is an album that raises questions about honesty, reality and integrity.

Of course, such preoccupation with integrity can result (especially in younger artists) in an insufferable weightiness that is over the top. But Steven doesn't take himself that seriously and the album is full of humor. For example, in the pathos-filled so-long-baby-it's-all-over break-up song, "To the Moon Alice" (yes, that is a Jackie Gleason reference!) the artist sings, "And from the beginning I always knew I was just a/ personal video game to you/ and I'm sorry but it's Pacman's final stand."

But such humor can also be used as the launching pad for some pretty heavy lyrics. I mean, where do you think a song is going if its opening lines are "pieces of mold, pieces of mold grow on my peanut/ butter sandwich"? Well, in the almost anthem-like song, "Mold," the artist begins with the relatively minor loss of control over the mold on his food but drives us beyond that to the very "back porch of insanity." Indeed, this song is musically driven by some of the most powerful playing on the



album into the very depths of this young man's struggles ("and I'm sorry for the inconvenience, i don't mean to/ shatter your perceptions again/ such a burden infinitely, this grief i bear, that's me/ that's me").

The grief is real and it runs deep. A grief over one's own brokenness and a grief over the insanity of the world in which we live. Yet, yet, there is a deeper joy

and assurance that runs throughout this album. And that joyful assurance is in the face of nothing less than death.

### Themes of death, hope

Yes, that's right, death. In fact, themes of death come up at different places throughout the album, but always in the context of resurrection hope. From the

and "Until then, keep your torch burning bright."

This album is a brightly burning torch from a remarkable young singer/ songwriter supported by a wonderfully talented cast of musicians and a seasoned producer. Keep your ears open for Dan Steven and don't miss an opportunity to hear him live.

culturally apocalyptic song, "Silence in Jerusalem" to the deeply personal closing cut, "Dance at my Funeral," this album is a celebration of life in the face of death. In the final song, Dan Steven is sure that "the sky's gonna fall on us someday" and that "All our empty treachery will decay." But he is equally convinced that when all this happens, "LOVE will remain." And if that is true, then maybe we will indeed take up his invitation to dance at his funeral, because "Death's nothing more than a doorway/ A doorway home to the light/ By His Grace we'll be there someday,"

## Hollywood to court Christian audience?

HOLLYWOOD, Calif. (Religion Today) — More movies are being made to attract Christian filmgoers, according to *The Hollywood Reporter*.

Providence Entertainment, which had success with its release of the Christian-themed film "The Omega Code," has picked up distribution rights to "Mercy Streets" and "Extreme Days," both aimed at the Christian market, according to the publication. "The Omega Code," an action-thriller about scholars decoding an ancient Bible code, cost \$8 million to make and grossed \$12.6 million at box offices in the United States.

### Starved for good products

"We've proven that this is a very underserved audience that is starved for good products," Providence Entertainment President J. David Williams told the publication. "Mercy Streets" is a

drama that centers on twin brothers: an ex-convict who is running from his past, and a sincere but uninspired minister struggling with his faith, according to the *Reporter*. It is scheduled to be released in movie theatres Oct. 6.

The low-budget feature "Extreme Days" depicts five thrill-seeking friends on a journey through the world of extreme sports. The film is fun without relying on "sex, drugs, violence, or tough language," executive producer Craig Darian said.

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### Evocative, poignant lyrics

Here is a Christian artist who engages his world deeply, has the kind of perception that characterizes good song-writing, and somehow finds a way to write powerful, evocative and poignant lyrics with a sense of humor. For example, the contagious tune to "A Tear for Civilization" (try to listen to this one without dancing!)

## Church

## Latin American Christians gather for milestone evangelism conference

QUITO, Ecuador (EP) — More than 1,300 Christians representing Latin American countries put aside their differences and gathered during Sept. 3 to 8 for a week of inspiration, fellowship and to obtain skills that will allow them to reach their continent for Christ.

### Marking a milestone

Billed as the Fourth Latin American Evangelism Congress (CLADE IV), the meeting pushed Latin American Christians to look beyond their traditional programs to reach out to the disenfranchised, the unreached, and the resistant portions of their society. "I think this CLADE is going to mark a milestone because it is actualizing itself to the reality of Latin American evangelicals," said organizer Tito Paredes, a missionary for Latin American Missions (LAM) and president of the Latin American Theological Fraternity.

Delegates attended seminars that taught them how to evangelize their traditional audiences, as well as those parts of society that have often been ignored including the poor, children living on the street and people immersed in politics. Participants were challenged to

take the gospel to where people are, ministering to them in the midst of their needs. "I am very pleased to see that some of the concerns that we have had for many years, with regard to the social impact of the gospel, are very much a part of the concern that people have as they come here," Rene Padilla told Kenneth MacHarg of LAM News Service. Padilla, an Ecuadorian, is one of Latin America's foremost evangelical theologians.

Pointing to rapid growth of the evangelical church in parts of Latin America, Padilla warned, "This growth is threatened on the one hand by a deficit of theological reflection and on the other hand, by a deficit in the area of spirituality." He said that a lack of serious theological reflection helped movements such as the "prosperity gospel" flourish in the region.

Participants were reminded that the church must not passively wait for seekers to drop by. "New ways of doing evangelism are ways that seek to meet the person in society where they are, in their context, instead of inviting a person to come to a crusade or expecting them to be saved in church," said Dr. Paul

Bergsma, a Christian Reformed missionary working at an evangelical university in Costa Rica. "Mission must become more holistic where we are ministering to the complete person in physical, material and spiritual needs."

One topic that excited delegates

was a call by a Church of God theologian, David Ramirez, who challenged the evangelical and Pentecostal churches in the region to put aside their differences and work together. Ramirez's presentation was part of a coordinated effort to bring the two streams of

evangelical Christianity together for fellowship and cooperation.

"Three out of five evangelicals in Latin America are Pentecostals. This is the first time that we have worked to bring in theologians and expositors who are from the Pentecostal traditions," said Paredes.

## Chinese denounce canonization of Chinese Christians

CC Staff (with files from Religion Today, Zenit and EP)

BEIJING, China — Chinese leaders reacted strongly against the Vatican decision to canonize 120 martyrs slain in China during the Boxer Rebellion (1898-1900) by nationalistic Chinese reacting against foreigners. They were particularly incensed by the choice of Oct. 1, the anniversary of the founding of the People's Republic of China, for the date of the canonization. The Vatican said it chose the day because it is the feast of St. Therese of Lisieux, patroness of missionary work. Of those canonized, 33 were missionaries and the rest Chinese Christians. Hundreds of other Christians were slain as well.

China says they deserved to die. Sun Yuxi, spokesman of the Chinese Foreign Affairs Ministry, said the martyrs committed

"enormous crimes." Most of them "were executed for violating Chinese law during the invasion of China by imperialists and colonialists," he said. Others were killed for "bullying the Chinese people." Their canonization, he said, "distorts and tramples on history, embellishes imperialism, is a calumny against the Chinese people, lovers of peace, wounds the Chinese's feelings, and insults their dignity. The government and Chinese people cannot tolerate it."

Vatican spokesman Joaquin Navarro-Valls said that the "ceremony has no political motive and is not directed against anyone, much less against the great Chinese people, whose traditions of civilization have always been recognized and appreciated by the Vatican and, in particular, by Pope John Paul II." He pointed out that "the Holy See proceeds with a

beatification or canonization only after a serious and profound examination not only of the sources and historical testimonies, but also of the heroic virtues of the persons to whom it renders homage."

The Catholic Patriotic Association — the state-controlled church — added its voice to the Chinese government's protest. In its first public statement, broadcast on radio and television, the association and "patriotic" bishops' conference denounced the canonizations as a way for the Vatican to get control over Catholics and encourage believers to oppose the socialist system and government.

The state-sponsored Catholic Church is not recognized by the Vatican and does not follow the pope's authority. About 8 million Catholics remain loyal to the pope and worship outside official churches.

## Positive decision reached in Surrey School Board Case

MARKHAM, Ont. — The Evangelical Fellowship of Canada (EFC) is very pleased with the unanimous judgment of the British Columbia Court of Appeal in the case of *Chamberlain v. Surrey School Board*.

"This decision is good news for Christian parents as the court strongly endorses their right to participate in decisions affecting the education of their children," says EFC President Gary Walsh.

The Surrey School Board refused to approve three story books featuring same-sex parents for classroom use in kindergarten and Grade 1. Mr. Chamberlain is a primary school teacher who challenged the Board's decision. Chamberlain was successful at the British Columbia Supreme Court. Madam Justice Saunders found that the decision of the School Board should be overturned because it was based on religious considerations while the Schools Act required that schools be run on a "strictly secular" basis.

"It was the interpretation that the term 'secular' means excluding religion that concerned the EFC," says Janet Epp Buckingham, legal counsel to the EFC. "We felt that no parents should be excluded from having their concerns considered when it relates to the education of their children. We are pleased that the B.C. Court of Appeal endorses our view that parents cannot be excluded from public debate on account of their religious beliefs."

Mr. Justice Mackenzie states, "Moral positions must be accorded equal access to the public square without regard to religious influence. A religiously informed conscience should not be accorded any privilege, but neither should it be placed under a disability."

### Like the Cheshire Cat

He concludes, "In my opinion, 'strictly secular' in the School Act can only mean pluralist in the sense that moral positions are to be accorded standing in the public

square irrespective of whether the position flows out of conscience that is religiously informed or not."

Mr. Justice Mackenzie found that the lower court's only real basis for overturning the Board's decision was the interpretation of "strictly secular." Since he found that interpretation in error, he overturned the Supreme Court's decision. He sums up, "Ultimately this litigation has a certain Alice in Wonderland quality. Like the Cheshire Cat, the issues slowly vanish on close examination."

"This is a positive step toward affirming religious freedom in Canada," said Epp Buckingham. She also cautioned Christians and other religious communities to remember that the Supreme Court of Canada has yet to hear the case of the British Columbia College of Teachers v. Trinity Western University. It also involves religious freedoms and the education system. It is scheduled to be heard on Nov. 9, 2000.

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## Church

## How to pray for your pastor

"The prayer of the righteous is powerful and effective." James 5:16

October is becoming more widely known as "Pastor Appreciation Month." One of the methods the promoters of this month suggest as a way to appreciate your pastor is through regular intercessory prayer on your pastor's behalf.

I find that while many parishioners are more than willing to pray regularly for their pastor, they find that they are unsure how to pray, what to pray for, or how to ask their pastor how they can pray. Because of the amazing things that happen when people pray, and pray specifically, for their pastor, let me offer a few guidelines.

### Pray for your pastor's day off:

Find out when your pastor takes a day off (and if s/he doesn't take one, strongly suggest that they start!). On the eve of the day off, pray for a good night of rest preceding the day. On the day, pray for time to relax, time to enjoy hobbies, time to play. Pray that the day off will be renewing and restorative and that your pastor will be able to enjoy it.

### Pray for your pastor's family:

If your pastor is married, pray for his/her spouse. Pray that this person will feel that s/he is a valued member of the church community because of who they are, not because of who they are married to. Pray that s/he will be able to find places of service within the church and within the city that fit their gifts and passions. Pray that s/he will not feel pressured into any area of service simply because s/he is "the pastor's spouse." Pray, too, that sitting in the pew on Sunday mornings will not be a lonely time for the spouse.

If your pastor has children, pray for them. Some communities still expect "P.K.'s" to be perfect, or at least above average. This may or may not be the case in your congregation, but pray that the children feel the freedom to be who God has made them to be. Pray that they will enjoy the flexibility of a parent's schedule which may free them up to watch soccer on a Wednesday afternoon but may not allow them to be home in the evenings. Pray that their spiritual growth will be helped and not hindered by the fact that one of their parents is a pastor.

### Pray for your pastor's sermon preparation:

Find out the days on which your pastor works on the sermon(s) and pray for creativity, insights, and thoughtfulness. Pray that your pastor will enjoy the process of preparing a sermon. Pray that the Spirit will enable the words to flow readily and well. Pray that if there is any creative block that your pastor won't be frustrated, but will lean on the Spirit to help work it through. Pray for good illustrations to arise that communicate the truth in an insightful way. Pray for the self-discipline it takes to keep at the sermon until it's done. Pray that your pastor will be able to take the time to feed their creativity through reading, through hearing other sermons, through brainstorming, through prayer.

### Pray for your pastor's administrative work:

Few pastors went into the ministry because they really enjoy administrative tasks, yet this is a part of the job. Pray that your pastor will not be

## Chapter & Verse

Mary S. Hulst Antonides



overwhelmed by this piece of his/her work, but will be able to focus on it, delegate when necessary, and keep the business end of the church on track. Pray for the others who staff the church, that there will be good working relationships between all of them. Pray for those who lead the council, that they will partner with the pastor in leading the congregation.

### Pray for your pastor's pastoral care:

Abuse, addictions, adultery. Angry kids, depressed seniors, frustrated parents. Any or all of these issues come up in the life of the church and into the life of your pastor. Pray that your pastor will demonstrate wisdom and grace in his/her counseling. Pray that s/he will remember that s/he is the pastor, not the psychologist or the physician or the lawyer. Pray that when the needs of the congregation seem overwhelming, your pastor will remember that the people belong to God, and that he is ultimately responsible. Pray that your pastor will view weddings and funerals and baptisms and professions of faith all as opportunities for the amazing grace of God to break into people's lives. Pray that God will give stamina for this often-draining part of ministry.

### Pray for your pastor's spiritual life:

Pastors struggle with the same frustrations we all do — a steady devotional life interrupted or gone stale or seemingly unfulfilling. Pray that your pastor will be protected from the forces that would seek to disrupt his/her spiritual life so that your pastor can no longer function as a spiritual leader. Pray that your pastor will have people in his/her life which hold him/her accountable for maintaining spiritual disciplines. Pray that your pastor will pray, and see the benefits and blessings of prayer.

### Pray for your pastor's protection:

Pastors are primary targets for Satan. Pray that your pastor and your pastor's family will be protected, that God will be a shield around them, that the flaming arrows of the Evil One will be extinguished. We don't talk a great deal about spiritual warfare in our circles, but that doesn't mean it doesn't exist. Pray that your pastor — especially during the times when your church is doing well and has the potential to make a good impact for the kingdom of God or during times when all the weight of the world seems to be on his/her shoulders — will be protected.

Tell your pastor you are praying, and offer to pray more specifically:

Your prayer support can be a great comfort to your pastor. Let your pastor know you are praying, let him/her know what you are praying for, and ask if there is something s/he would like you to add to the list.

Start today!



Rev. Mary S. Hulst Antonides is pastor of Eastern Avenue Christian Reformed Church, Grand Rapids, Mich.

## Christians protest growing Islamization of Nigeria

Obed Minchakpu

JOS, Nigeria (Compass) — As a growing number of northern Nigerian states implement Islamic law, the cries of protest from Christian leaders are also growing.

Christians in Gombe state, which is currently considering establishing "sharia," or the Islamic legal code, have warned against any move to introduce the system.

In a petition titled, "Our Stand on the Adoption of Sharia Legal System in Gombe State," they warned that the government would commit a fatal mistake if it pushes ahead with its planned "false Islamization of the pluralistic people of Gombe, 75 per cent of whom are Christians."

### A dangerous move

The leaders of the Christian Association of Nigeria (CAN) said they believe that the Islamization of the state is imminent after the Governor of Gombe, Alhaji Abubakar Hashidu, established the committee to consider introducing sharia. The inauguration of a committee to appraise the desirability of the adoption of sharia, they argued, is a dangerous move that could threaten the cohesion of the state.

The 10-page petition, signed by 20 Christian leaders, was sent to President Olusegun Obasanjo, as well as to the Senate President and the National Security Adviser.

"The sharia issue being dangled before us would lead to a violent crisis of unimaginable proportion," the petition stated. "We will resist the imposition of sharia laws with the last drop of our blood."

Christians in Borno state, where sharia was signed into law on August 18, say Islamic law is an attempt to persecute them.

The Governor of Borno said the overall ethical framework of the system is to create an environment enabling Muslims to be involved in prayer, fasting and charity. He stressed that women under the system will veil themselves, and that the legal code prescribes physical punishments — including amputation, flogging, and stoning — for crimes.

Despite promises from some Islamic leaders that sharia only applies to Muslims, Christians fear their liberty will be increasingly restricted.

"We made the point (to the government) that in a democratic and plural society like ours where a sizeable number of the people are Christians, it was not only wrong but unconstitutional for the government to have constituted the

committee on the implementation of sharia only of Muslims without any Christian representation," said Rev. Filibus Gwama, Borno state chairman of CAN.

### Christians intimidated

He said Christians in Borno state "are being marginalized, intimidated and threatened in our own country by the very government we elected into power and that has vowed to protect us. Yet we are expected to keep quiet? No, we will not accept this."

In Katsina state, where sharia was signed into law on August 1, Christians have been attacked in six cities. According to Rev. James Kwasi, the Anglican bishop of Katsina, there are about two million Christians in the state. Last year, several churches in Katsina were burned by Muslim extremists, who took to the streets, demanding the adoption of sharia, and some churches were forced to relocate out of Katsina city.

Saudi Arabia, Iran, Libya, Sudan and Malaysia have offered to assist northern Nigerian states with their implementation of sharia. Governor Turaki of Jigawa state told Muslim leaders these countries are willing to assist in training Muslim clerics and judges. The Jigawa state government adopted the Islamic legal system on August 2, becoming the sixth state in northern Nigeria to declare itself Islamic. The state government has converted all conventional judicial courts to Islamic courts.

Nigeria is the continent's most populous nation, with about 115 million people in 36 states. Muslims predominate in the north and Christians form a majority in the south, although religious percentages vary from state to state. The population is almost evenly divided between Muslims and Christians.

This year, eight states in northern Nigeria have begun the process of full implementation of "sharia," or Islamic law: Zamfara, Sokoto, Niger, Kano, Katsina, Jigawa, Yobe and Borno. Three other states, Bauchi, Gombe and Kebbi, are considering it.

A more benign form of sharia, which mainly dealt with civil and family areas of Muslim life, has existed in the country for many years. But the full implementation of the Islamic legal system in these states threatens to marginalize the Christian population, and many Nigerian Christians see the action as part of a movement to Islamize the entire country.

## News/Psychology

## Hollywood selling violence to children

(Religion Today) — Hollywood has been caught selling violent movies to children.

Children under 17 are seeing sex and violence and hearing profanity because Hollywood is putting the hard sell on them, a one-year, million-dollar study by the Federal Trade Commission found.

Authors of the 104-page report pored through thousands of documents that detailed the marketing efforts of the entertainment industry. They did not single out specific film studios, record labels, or video game makers.

### Intentional marketing

Video games and music are the same story as movies, according to the FTC report. Games with a "mature" rating and music with explicit content are being intentionally marketed to children, the report found. It also criticized the movie industry for showing "coming attractions" for violent films to young audiences.

There was plenty of evidence to back up the findings. In one case, a marketing memo for an R-rated movie aimed to find the "elusive teen target audience and make sure everyone between the ages of 12-18 was exposed to the film," reports the *Los Angeles Times*.

"I don't want the Federal Trade Commission to be the thought police, but this situation must be addressed," FTC Chairman Robert Pitofsky said at a press conference Sept. 11. He said the FTC will wait to see whether the entertainment industry voluntarily reverses course and begins acting in accordance with its own code, and plans to take action if it doesn't.

Hollywood reacted by taking a duck-and-cover stance, according to the *Times*. Some film executives had no comment, and others said they hoped the criticism was a political storm that would blow over, the newspaper reported.

"If we are causing moral decay in this country, we ought to have an explosion of crime. The exact opposite is happening," said Jack Valenti, president of the Motion Picture Association of America, according to the Christian Science Monitor. He praised Hollywood's voluntary movie rating system as "the only segment of our national marketplace that voluntarily turns away revenues at the box office to redeem the pledge that we have made to parents."

"We believe we are marketing our material appropriately," said Ken Green, a spokesman for the Walt Disney Co., according to the

Associated Press. "We are reviewing our marketing practices to ensure this is the case." Representatives of the music and video game industries issued similar statements, according to AP.

### Criticism growing louder

Criticism of Hollywood is growing louder. Parents have assumed that violent images and music were directed primarily at an adult audience, but the FTC study refutes that assumption, said Robert Knight of the Family Research Council in Washington, D.C.

Whether or not there are external controls on entertainment, Christian young people should develop internal controls, examining closely what they watch and listen to, William Romanowski told Religion Today. He is a professor at Calvin College in Grand Rapids, Mich., and author of *Pop Culture Wars: Religion and the Role of Entertainment in American Life* (InterVarsity Press). Parents and schools should help young people develop discernment about movies, music, and video games, and reject those that glorify violence, he said.

The problem of violence is deep-seated in society, Romanowski said. Violence is central to our way of thinking, he said, because Americans have been raised on "countless Westerns" and action films where the good guy uses violence to resolve conflicts with the bad guy.

Some retail firms already have made it harder for children to get "adult" entertainment. Kmart says its clerks will begin to check the identification of young shoppers who are buying "mature-rated" video games. Wal-Mart Stores Inc. has a similar policy, and Sears, Roebuck and Co. and Montgomery Ward have stopped selling most violent video games.

The issue has taken on importance in the presidential campaign. After the FTC report's release, Democratic candidate Al Gore promised to lean on Hollywood, passing new laws to crack down on companies that exploit children unless the entertainment industry begins to abide by its own rating code. Making Hollywood more accountable is "not about censorship," Gore said Sept. 11 on the Oprah talk show. "It's about citizenship, including corporate citizenship."

Republican nominee and Texas Gov. George W. Bush questioned Gore's credibility on the subject, noting that Gore accepts millions

## Tumbling down the marital rapids

As I said last month — to overcome heart disease it is important to know what factors lead to a heart attack. Similarly, to improve a marriage's chances it is crucial that we're able to predict what emotions and reactions tend to lead a couple into troubled waters. So, this column is about how failure to find a way to resolve issues (the most important factor in healthy and lasting marriages) can send us in a downward spiral toward marital breakdown.

### The four horsemen of the apocalypse

Dr. John Gottman, who studied over two thousand couples, found four disastrous ways couples interact that lead to marital breakdown which he labeled: "The Four Horsemen of the Apocalypse." From the least to the most dangerous they are *criticism*, *contempt*, *defensiveness*, and *stonewalling*.

It is sometimes difficult to differentiate between *criticism* and *complaint*. It is helpful to keep in mind that criticism is usually a personal attack or an accusation, such as: "You always put yourself first!" or: "You should know better than that!"

A complaint, on the other hand, can be part of a healthy discussion (although often unpleasant): it may be a negative comment about something we wish to be different, such as: "I feel ignored when you don't answer my questions," or: "I get worried when you promise to call and it doesn't happen."

Few of us can completely avoid criticizing each other, however, this way of relating usually occurs in a marriage where complaints have been ignored over time. Criticism in this context quickly picks up steam and soon becomes embroiled in unresolved grievances. A more effective way of relating would be to take serious the original complaint and work towards some kind of resolution.

### Contempt bulldozes positive qualities

From ongoing criticism we readily slide into *contempt*. Contempt is often behind the insults or psychological abuse spouses direct at one another. Here couples no longer show the respect they had for each other and forget the other person's positive qualities. Comments such as, "You are irresponsible with money and I refuse to be married to a failure!" or: "You are always cold towards me and useless as a lover!" can leave deep gaping wounds. When contempt becomes the main characteristic of the relationship, it bulldozes any positive aspects and seriously destabilizes the marriage.

The roots of contempt, like criticism, are often pent-up, unresolved anger. The best way to neutralize contempt is to stop retaliating, to focus on the positive qualities of the other and to be more

## Getting Unstuck

Arlene Van Hove

specific about one's complaints.

However, once habitual contempt enters the marital door, we build thick walls around ourselves. When one spouse acts contemptuously, the other will respond *defensively*. Soon both will feel victimized and no one will take the responsibility for getting back on track. Both will plead innocence, while hurling comments such as: "Considering how irresponsible you are, you again forgot to pay the credit card balance, didn't you!" to: "That's right, I didn't because it was your turn, but with an empty mind like yours there's no hope it would ever be done on time!" And so it goes — one deflection after another in an attempt to avoid the barrage of accusations.

### Hitting rock bottom

Soon defensive couples will near rock bottom and make friends with the fourth horseman — *stonewalling*. This happens when spouses are exhausted and overwhelmed by ongoing attacks. Now, one or both spouses will stop responding even defensively to accusations.

This usually happens when couples are trying to talk and the stonewaller removes her or himself physically — by walking out — or emotionally — by not being involved in the conversation. The message, however, is the same: I am moving away from any meaningful interaction with you. Unfortunately, once this behavior patterns becomes a regular part of the relationship, it takes a lot of work for couples to re-engage.

Stonewalling can sneak up on couples in quietly drifting marriages or it can cause a sudden or rapid break in more volatile marriages. Either way, relationships do not have to deteriorate to such an extent if differences can be worked out sooner.

Marriages go from being marred by poor communication to being virtually destroyed by physical or emotional withdrawal. And Christians are not immune. We often pray for help in keeping anger at bay. A more helpful prayer might be for God to give us the courage to try to understand what the anger is about and where we may need to change so we can stop our tumble down the marital rapids. As Larry Crabb, a well-known Christian psychotherapist, once said: "When we can accept

God as a redeemer rather than an enabler, we will have grasped the central message of the gospel."



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

of dollars in campaign donations from the entertainment industry. "He could have taken a strong stand [previously]. Now that we're close to the election, maybe he's changed his tune," Bush told reporters.

In a Gallup poll conducted last year, 62 per cent of Americans said the amount of violence children are exposed to in movies is

"extremely" or "very" serious. Sixty-one per cent feel that way about violence in video and computer games, 51 per cent about television programming, and 48 per cent about popular music.

Clear majorities of Americans believe that adults are not given enough information about the violence content in each of the various forms of entertainment to

judge whether the content is appropriate for children, Gallup says. Also, most Americans — by a 3-to-1 margin — say that it is not sufficient just to provide information about violent content. Americans feel the industry should restrict the sale of movies, music CDs, and video games to children under the age of 18, according to Gallup.

## Family

## The better half

### Intangible Things

Heidi VanDerSlikke

October 14 marks the twenty second anniversary of the day Jack and I were married. Granted, that's not even a "silver" anniversary. It certainly pales in comparison to the forty years our pastor and his wife celebrated this summer, or the fifty years my in-laws will remember this February. Nevertheless, it is highly significant for us because as of this year we have been married for exactly half of our lives. (You do the math.)

Time is a funny thing. On the one hand I feel as if I have always been married to Jack and can't imagine life without him. Yet, I can't explain how the past twenty two years have sped by so quickly. Our wedding seems only a short time ago.

They say opposites attract, but in some ways Jack and I are so similar it's spooky. When I hear something controversial, I not only instantly form my opinion, I also have a good idea what Jack will say about it. Long ago we passed the point of completing each other's sentences. Our daughter once pointed out that we are able to communicate easily without words. Of course that kind of communication gets really interesting when there's a misunderstanding and we have to figure out exactly what went wrong.

On the rare occasion Jack ventures into a shopping mall with me, he is able to point out which dress or sweater I would like to buy. And I don't need him there to tell me which shirt or tie he would enjoy wearing. (Of course it helps if it's anything blue, and preferably just loud enough to make people smile.) We share similar tastes in music, reading material and entertainment — Clint Eastwood excepted.

### 'Living with a Dutchman builds character'

I don't mean to imply we never have our differences. Lively conversations are a regular part of our routine, and if we didn't have a somewhat "loud discussion" now and then I would check his pulse. My mother-in-law once gave me a fridge magnet that said, "Living with a Dutchman builds character." We figure that's especially true if the Dutchman is named VanderSlikke.

According to a book I'm reading for sociology, ours is a typical "bourgeois" marriage. The author ties this term to being "middle class" but for me it suggests a type of complacent materialism that I hope we never fall into. Still, ours is a fairly "traditional" marriage by modern sociological standards. Jack doesn't clean house and I don't fix cars and the world is a better place for it. Tasks that require anything more complicated than a screwdriver belong to Jack. In the interest of family safety and the general well-being of the drywall, I don't wield a hammer under anything less than extraordinary circumstances.

Our children are truly thankful that Jack never pursued his potential as a cook. One of his theories is that total cooking time can be proportionately reduced by increasing temperature: "1 hour at 325" is essentially the same as "30 minutes at 500." And what's the difference whether you add milk or apple juice to scrambled eggs? Liquid is liquid.

Even our farm work is divided up along what some may call sexist lines. Ever since Jack issued a cheque for \$1.47, I have been in charge of the bookkeeping. But when it comes to handling the big machinery, that's Jack's world. Once when I was looking after the chicken barn the hydro went out. By the time I managed to get the tractor and generator into position, the power was back on again. Now he leaves things hooked up and ready to go — just in case.

All things considered, I think I can safely say we're pretty content with the way things worked out. And of course I can say that because I usually know what he's thinking. Who knows? Lord willing, maybe there will come a day when we can celebrate spending two-thirds of our lives together. You do the math.

Heidi VanDerSlikke and her better half live in Harrison, Ont.

## Ministry presents young people with Straight Talk on sex

Alan Doerksen

OAKVILLE, Ont. — "We live in a society that feeds us sex as if it were ice cream," says Beverly Hadland. "It's easy to get obsessed with it. But sex isn't just a treat like ice cream. With it comes responsibility and consequences.... Whether you like it or not, there are some important facts to consider before you can make a responsible decision about having sex."

Hadland is founder of Straight Talk of Ontario, an agency which counsels youth to postpone sexual activity until marriage. Straight Talk provides chastity education and counseling, crisis pregnancy and post-abortion counseling, and spiritual encouragement.

Here are some facts, taken from Straight Talk's website ([www.straight-talk.com](http://www.straight-talk.com)), which Hadland urges young people to consider related to premarital sex:

- **Teen pregnancy:** Every year more than 650,000 teens become pregnant in the U.S. and Canada. You can't say 'it won't happen to me', because there is a good chance it will. Even with birth control, getting pregnant is very possible;

- **Contraception:** Would you buy an airplane ticket if the travel agent told you there was a one in ten chance that you would crash? Of course not. Yet contraceptive failure rates for teenagers under 18 are consistently over 10 per cent annually, regardless of the type of contraception used;

- **Sexually Transmitted Diseases:** STDs are a huge problem, with five people every minute becoming infected in the USA and Canada. There can be serious physical, emotional, and psychological complications with STDs, many of them incurable. AIDS is the deadliest STD. It is spreading rapidly among heterosexuals;

- **Loss of Reputation:** There is no protection against a 'bad' reputation once you go all the way. People talk, and the things they say are not always kind;

- **Broken Heart:** There is no greater pain on earth than that suffered when the one you love and have given yourself to sexually leaves you. The sad truth is that many guys are only looking for one thing, and once they get it, they move on.

### A dating strategy

To help young people avoid sexual activity before marriage, Hadland has posted on the Straight Talk website a dating strategy to postpone sexual involvement,

which includes these suggestions:

- Know your date.
- Date those who are like minded.
- Set limits and stick to them.
- Have a plan.
- Have a backup plan.
- Girls and guys should help plan where to go and what to do.
- Hang around with friends who aren't sexually active.
- In groups there is less pressure to get serious.
- Dress attractively but not provocatively.
- Think twice about restricted movies.
- Keep your clothes on.
- Avoid your date's house if no one is home.
- Avoid dating at an early age.
- Have enough money to get home on your own, if necessary.
- Have your date meet your parents.
- Avoid isolated spots.
- Avoid drugs and alcohol.
- Feel free to blame your parents for restrictions.
- Respect the word "No".
- Above all, respect yourself.

### Another voice needed

Hadland started Straight Talk in 1986, in reaction to the Toronto Public School Board's plan to implement sex education. Hadland did not like the approach the school board was taking and decided "we needed another voice," she says. "Our mission is to promote abstinence."

Hadland has a biblical base for her views on abstinence, focusing especially on 1 Corinthians 6, which speaks against sexual immorality. "This is our foundation," she asserts. It is in sharp contrast to North American society's approach to sex. "Just look around us and you see the fallout of the sexual revolution," says Hadland. "You'll never die because you don't have sex," but sex can sometimes kill you, she says. For single people, abstinence "is the right way to live. It's God's

way," asserts Hadland. While society tends to treat sex in a physical way, Hadland argues that sex has a spiritual aspect as well.

### Multifaceted work

Hadland's work is multifaceted, involving speaking in public and private schools, to youth groups, at conferences, seminars and PTA meetings. Hadland often brings young people with her to speak on the topics of chastity and abstinence. She does some counseling, and answers questions sent in from people who visit the website. Originally based in Toronto, Hadland had counseling rooms available, but found that not very many young people wanted to come in for personal counseling. But the Straight Talk website gets "close to 20,000 hits a month," she says, and some young people call in for discussions on the phone. Sometimes, Hadland refers young people to others for further counseling.

Hadland has also written a book, *Hang onto Your Hormones* (Life Cycle Books), which is sold primarily at Christian bookstores.

Hadland is now based in Oakville, Ont., where she attends a Baptist church. Straight Talk is a non-denominational ministry, and received its charitable status in 1988.

### QUICK TIP

#### Home Work

(NC)—Decided to try working from home? Keep these tricks in mind to help keep yourself on track:

- Set a schedule that works for you and include breaks for tea, phone calls, or lunch with friends.
- You may need to remind yourself that your teen-ager's request for homework help could be handled in a hour, not right now.

Get more hard-working tips for the home office at the Sympatico Web site at [www.sympatico.ca](http://www.sympatico.ca)



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Direct Dial: 905-572-5803

## Tributes to Trudeau

## Trudeau's legacy mixed

Justin D. Cooper

The media attention and outpouring of tributes for Pierre Elliott Trudeau make it clear that Canada's fascination with him has not ended but only intensified with his death. Ever short on national heroes, many Canadians have found in him a tremendous source of pride. Much of this is deserved, for Trudeau's vision of Canada has had a profound and positive impact on our culture and our country. His goal of an independent Canada was achieved with the patriation of our constitution, a much needed and historic step contributing to a sense of being an equal partner on the world stage. His view of

federalism — a bilingual and bicultural Canada — still survives, despite the pressures of separatism. For these accomplishments flowing from his liberal vision of equality he is to be commended and respected.

## A shadow to Trudeau's vision

But there is also a shadow side to Trudeau's vision which is not brought out by the mainstream media. His vision of equality also gave Canada its *Charter of Rights and Freedoms*, which has probably had the single most negative impact on the Canadian polity and society of anything in

our day. The Charter has meant a shift from parliamentary sovereignty to judicial supremacy and has become a channel for the application of the liberal ideology of individual rights — contributing to the rapid secularization of Canada and the weakening of its common law heritage and moral fibre.

Thus, Trudeau's legacy is a mixed one, and we can only hope that Canadians will have the discernment to counter its individualistic excesses while holding to the positive elements of his vision.

Justin D. Cooper is President of Redeemer University College in Ancaster, Ont.

## “...I am grateful for the War Measures Act.”

Margaret Dinsdale

When I was 14 years old, I snuck into the convention that saw the election of Pierre Trudeau as leader of the Liberal party. It was 1968 and, in the city I grew up in, it was not uncommon to see elected officials on the streets of Ottawa but we had never seen one like this one.

## Frenzy of Trudeaumania

The frenzy that was Trudeaumania was hatched that weekend, the famous signs waving in the air crowding out any others, much like the man. At one point I was perched outside a back door of the centre at Landsdowne Park taking a break from the clamor, when a group of men approached the door. In the centre was Trudeau. I don't know what made me do it, but I grabbed my pen and a program and suddenly asked him for his autograph. I didn't really want it and don't know what happened to it, I just wanted to see him for a moment up close.

He signed it and gave me a quick, perfunctory smile. Arrogant jerk, I thought to myself. Hey, I was fourteen and expected him to be as gracious as Mitchell Sharp, a fellow cabinet minister who, when confronted with my teenage persona on Bank Street, smiled and shook my hand, pleased perhaps that a young person recognized him.

Anyway, I dragged one of those signs home, to the disdain of my mother, a life-long Tory, who eventually threw it out — to my outrage.

Several years later, in 1972, my boyfriend and I were attending a film society showing of Jean Renoir's *Les Regles de Jeu* (The Rules of the Game). When we

walked into the auditorium, the first thing that struck us was how full it was, which was unusual. We wandered up the aisle to find a seat.

My boyfriend pointed to an almost empty row and said, “Let's sit behind Margaret and Pierre.” I said, oh sure, thinking he was joking, and we took our seats. Imagine my surprise to find that we were sitting directly behind Margaret and Pierre.

And so it went. The marriage, the two kids born on Christmas Day, the pirouettes, flipping the bird to the west, fuddle-duddle, the capes and hats, the divorce — all followed by a fascinated media and nation.

## You loved or hated him

He engendered strong emotions: you loved or hated him, but you could not be indifferent. And the drama, and occasional melodrama, that was his life and career unfolded in front of a generation of baby boomers.

But, for me, it was that seeming arrogance the teenaged me didn't like that made me grow to appreciate him. He stood up to multinationals, he stood up to the United States and Britain, he played with the media, he ignored the opinion polls, he passionately loved and wanted to protect this country — all the things we so sadly lack in politics today.

And he stood up to the FLQ, thank God. Maybe there are Quebecers who will never forgive him for suspending their civil liberties for a day or two, but I am grateful for the War Measures Act.

One evening in 1970, a girlfriend and I had spent a couple of hours in a local restaurant, eating fries with gravy, drinking

cola and listening to the juke box. We left and walked along Wellington Street to where it became Richmond Road. My friend lived across the road from the Bank Note company, a low-slung fifties building set back from the road by a lawn and surrounded by an iron fence. In front of the fence was a mailbox that I brushed against as we walked by. My friend went in and I went home.

The next morning, my friend called to tell me that shortly after she got home the army showed up to dismantle a bomb in that mailbox. According to rumor, there had been several bombs planted around Ottawa, but the press were told not to report it in case of mass panic.

So, when the army rolled in, I didn't mind. Maybe some people's rights were taken away for a few days; my life could have been taken away.

And now he is dead. His legacy has yet to be truly defined, and seen in historical perspective, there were successes and failures, like any human being. It's hard to say whether I would be as interested in politics and writing about it if he had never come on the scene.

In our house, politics was a regular topic of conversation, and Trudeau was often maligned by my mother. However, on the day of his death my mother, the dyed-in-the-wool Tory, called me from Ottawa and had this to say: “He was a good father. He loved those boys.”

Margaret Dinsdale is a regional correspondent for Christian Courier, based in Toronto.



CC FILES

## A few reflections on the life of Pierre Elliott Trudeau

Jacob Ellens

Canadians have just said farewell, in an almost unprecedented public outpouring of grief, affection, and admiration in memory of a Prime Minister who transformed Canadian public life. Pierre Elliott Trudeau was never a common politician and his leave-taking matched the larger-than-life impact of his life.

Political enemies as well as friends cannot fail to be impressed with Trudeau's compelling personality and are struck by his monumental effect on Canadian society. Trudeau's brilliant intellect, first-rate education, elegance, and passionate political vision were truly impressive. As well, citizens, including Christian citizens, ought to value that part of his political legacy that called for “a just society”, which included a concern for human dignity, the establishment of fundamental civil rights, a new respect for French in the affairs of the nation, and a place for immigrants.

## Passion for a just society

Sadly, Trudeau's passion for a just society was carried out from beginning to end in a secular liberal framework that deliberately separated Canadian institutions from the Christian tradition. It is notable that as Trudeau's policies divorced Canadian law from a living connection to the transcendent, and a recognition of God's laws, that new injustices came to mar the face of the secular

“just society.”

As Minister of Justice, Trudeau introduced sweeping amendments to Canada's criminal law offering easier divorces, the legalizing of homosexual acts, and the beginning of legalized abortion. Trudeau's liberal vision of maximizing human freedom and happiness led to sad consequences. Permissive divorce undermined stable families and contributed to masses of divorced women, and their children, being consigned to lives of poverty. The legislation on homosexuality and abortion gave speed and direction to a sexual revolution that was already under way, undermining old institutions of marriage and family and setting the stage for the holocaust of the unborn.

Probably the most enduring legacy of Trudeau's political life is the constitutional entrenchment in 1982 of the Charter of Rights and Freedoms. Sadly, the Charter separated the language of rights from the traditional understanding that true freedom will grow only where people recognize God-ordained constraints. May we receive new political leaders who cherish Trudeau's passion for justice while recognizing that the “just society” will not come until human rights and God's laws agree.

Jacob Ellens is associate professor of history at Redeemer University College in Ancaster, Ont.

## Poetry/Environment

## Whisper of a Biologist

To the one-celled ones, prokaryotes  
Spiral wonders astound, astonish  
To be them, at the beginning  
Did you see God reaching out  
Bringing life to be  
In hot vents, sulphur-laden  
Deepest, darkest ocean secrets  
Were you there at the beginning  
Of Love?

The Spirit of God hovered  
Over the waters, wondering, musing  
All you cyanobacteria, halophiles  
Of the Dead Sea, what say you?

All you many-colored algae  
As the prism, the coat of Joseph  
You fungi, multinucleate,  
For a change  
You dinoflagellates and diatoms  
You cnidarian jellyfish floating  
You wise squid and octopi  
With all-seeing eyes  
If we could listen to your  
Thoughts, your words,  
God's breath



You vast, Mesozoic beasts  
Gentle, terrible lizards  
You giant arthropods Lush fern forests and  
Horsetails, amoebas  
You strangest forms,  
Tunicates and annelids  
Did you get ready for life?  
Were you called, evolved  
By the Creator,  
To be?

You, the ones with tube feet  
Fleshy feet, many feet  
Crawling, pulling, pulsing with life  
You, the ones with seeds, and birds  
With bees and cones  
The ancient ones  
How came you?

The One who thought  
Let there be ....  
Eukaryote

Animal  
Lifeforms  
On land and sea

And then, vertebrates  
So few, recent  
Happened just now  
Homo sapiens  
Thinking about it all  
How humble, how vast How tiny,  
how strong  
How the web of life  
Of time  
Reflects the One  
Love.

And God thundered,  
"Prophecy!"

Jody Vandeputte  
Brantford, Ont.



WORLD BOOK ENCYCLOPEDIA PHOTOS (3)

Bright wings  
and bold  
conservation

Creation  
waits...  
John Wood



We seldom hear words like conservation and Holy Spirit in the same conversation. But all that might soon change, especially if we pay attention to the work of the group called A Rocha: Christians in Conservation. The gentle, comfort-

ing, counsel of the Spirit is sometimes pictured as a dove. So it isn't surprising that A Rocha founder, Peter Harris, would choose a winged metaphor for a network of field stations specialising in bird studies. Since 1983 a small group of British Christians has been determined to demonstrate a distinctly Christian approach to conservation.

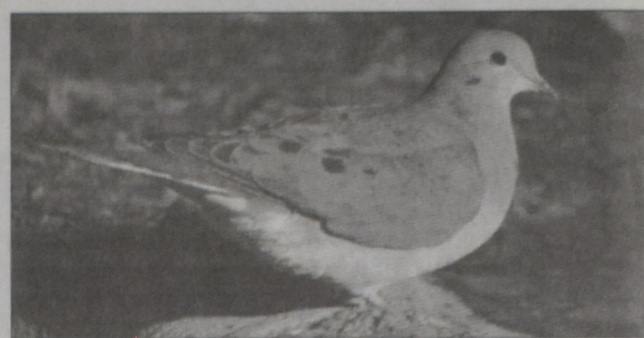
## Years of patient effort

In his autobiographical account, *Under Bright Wings* (Hodder & Stoughton, 1993), Harris explains how he, Miranda his wife, and their children left the relative security of a parish in Britain for a small coastal village in Portugal. Together they opened their home to numerous visitors and won the trust of locals. With the help of volunteers they began studying and banding birds migrating along the coast between Africa and Europe. Through years of patient effort their work established a foundation for resolving conflicts over local wetlands, traditional agriculture and a rapidly developing tourist industry.

From its beginning A Rocha has grown on a steady diet of rigorous field study and clear presentation of the gospel. It now includes five projects in Lebanon, Kenya, France, the UK, and Canada. As well, there are smaller groups in Brazil and the Czech Republic. What has fueled this growth is a clear-eyed view of what it takes to reach a modern generation with the gospel.

## Unusual evangelism

Harris and the A Rocha Trust have managed to combine the stewardship mandate to care for the earth with the call to share the good news. In a culture deeply suspicious of organized religion they have given genuine voice to the gospel. But A Rocha is no mere attempt to pass off a pre-packaged message in a culturally relevant forum. The work is at heart about bridging the gap between words and works in a contemporary world. It is about showing how the Biblical message is relevant to contemporary issues. Their work is about



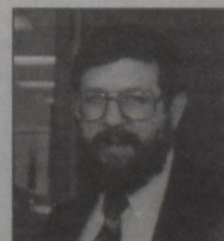
A mourning dove.

discovering how the world works, and taking a Christian approach to conservation. Their desire is that we might better care for the riches God has entrusted to us.

A Christian approach to conservation, according to Harris, includes the following elements. First, we must recognize that truth is difficult to find. It takes a diligent search, not merely a brief glance, to understand how the world works. Second, we need a clear Christian statement showing that biblical principles can help sort out the conflicting claims made on the earth by all its inhabitants. Third, we acknowledge that environmental problems have a spiritual element. As Harris writes, "The only way to tackle problems of that nature is with the spiritual resources of prayer and obedience which God gives his people."

## Christian conservation in Canada

Over the past year a small group in the Lower Mainland of British Columbia has organized a Canadian chapter of A Rocha. This modest beginning is already having an impact both in Canada and overseas. One A Rocha Canada member, Heather Robinson, has traveled to the UK to begin an environmental education project at an urban brownfields site in West London. Another Canadian, Sarah Walker, is now in France helping to establish a new field station in that country. More information on the work of A Rocha can be found on their web site at: <http://www.arocha.org>. Why do they do it? In the words of Gerard Manley Hopkins, "Because the Holy Ghost over the bent World broods with warm breast and with ah! bright wings."



John R. Wood teaches environmental science at The King's University College, Edmonton.

## Humor/Poetry

# The couch

Karen DeBoer

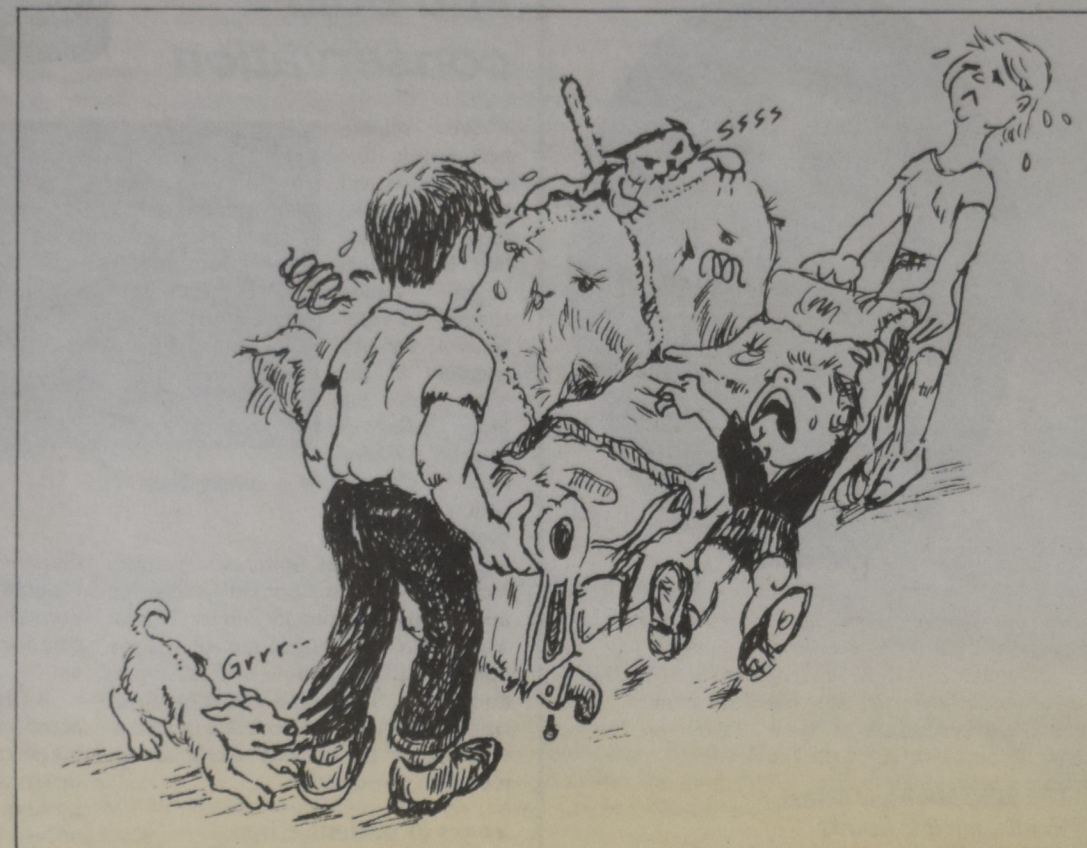
We're throwing our couch away. It's the orange and rust-toned floral couch that's been in my family for four decades.

In the '70s, it sat proudly in the living room, used for Sunday socializing, with people wearing breathtaking combinations of polyester and crochet. In the '80s our engagement picture was taken as we sat on the couch, my blonde hair set off nicely by the glowing harvest-colored background. Our four children napped on it in the 90's. Crushed velvet has such a soothing effect.

*"This rust-colored relic of our past is more than a piece of furniture; it's a family member."*

Now, months into the new millennium and under the cover of darkness, we plan to wrap our couch in a large grey blanket, carry her outside and unceremoniously dump her at the curb.

We have not made this decision lightly. We considered adding a few other pieces to complete the set. For years, friends have been telling us they've seen matching chairs and love seats along the road, free for the taking. I even took up rug hooking, as visions of a matching shag carpet filled my head. That was before I was stabbed in the back by a loose wire poking through an avocado green leaf. That, combined with a



HARRY DER NEDERLANDEN ILLUSTRATION

suspicious, yet undetectable, odor coming from the bowels of the couch, sealed her fate. There would be no matching set, no macramé lamps, no velvet Niagara Falls cushions for this couch.

## Not easy throwing away

It's not always easy throwing things away, no matter how much you want to get rid of them. I've been trying to throw out my husband's hockey equipment bag

for years. It took ages for me to dismantle and discard our crib. Suddenly, scenes of me crawling under it at 3:00 a.m. to retrieve a fallen pacifier and silently sneaking away from it on my stomach an hour later became tender, poignant memories. I compromised and converted the two end panels of the crib into a headboard for the bed in the master bedroom. Now our toddler thinks mommy and daddy are sleeping in her crib.

What we hadn't counted on

when we concocted our plan to rid ourselves of the couch were the strong emotions of our family members. Apparently, the children love the couch. They enjoy doodling on the plywood posture board cleverly placed under the spineless seats. They love the way the couch inhales spilled peach-flavored punch and makes it disappear. They relish the surprises of old toys lost and found as the couch occasionally sees fit to fling them back to the surface. To them, this rust-coloured relic of

our past is more than a piece of furniture; it's a family member.

We try to firm our resolve, however, by reminding each other that these are the same children who insist on keeping empty candy wrappers, egg shells and ticket stubs under their beds.

## 'A time to throw away'

To encourage our kids to see things our way, we read Ecclesiastes 3:6 "there is a time to keep, time to throw away" for family devotions. Then we wrote a list of things we thought were important to keep in our lives and those we could throw away. The kids agreed: Dad's hockey equipment could go. Then someone mentioned anger, and we began to add words like jealousy, grudges, gossip, hatred, disrespect, and lying to the list of things we wanted to eliminate.

We ended the discussion with a list of keepers. The Bible, love, prayer, thankfulness and faith topped this one. We posted the lists on our fridge and encouraged everyone to add more suggestions. We scratched out "my sister" when it appeared under "throw away". The kids scratched out the word "couch" that we wrote in its place.

And so, we're not throwing the couch away — yet. We're keeping it to create some new family memories, spill some more punch, misalign a few more springs, and to remind us of what is important when keeping and throwing away.

*Karen DeBoer and her family have discovered the best way to re-align a three legged couch is to remove the remaining legs.*



**REDEEMER**  
University College

## SENIORS' DAY

You're invited to join us on  
**Monday, October 30, 2000**  
Redeemer University College

Morning speaker:

Dr. Jacob Ellens,

Associate Professor of History,

on the topic, "What's a university for?"

— Voices from Victorian Oxford and Redeemer Today."

Afternoon presentation by

President Justin Cooper

and a musical program which will include participation by the

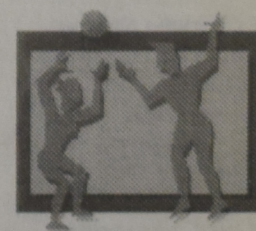
Redeemer Concert Choir.

Registration begins at 9:30 a.m. with activities planned from 10:00 to 3:00. Registration fee is \$15.00, including lunch. Call (905) 648-2131 ext. 4208 to register. We look forward to seeing you!

777 Garner Road East, Ancaster, ON L9K 1J4

## An Olympic Moment

*"the race is not to the swift nor the battle to the strong"  
what if it were? what if Olympics were only for winners?  
all their training and hard work gone like smoke after  
a candle flame in the divided second of a timewatch*



*the gold medal around his neck crowning his accomplishments  
for a day weeks years they know his name now if it's not too  
hard to pronounce they might remember it but fame is fleeting  
a temporary partner to dine with and even the trophies on a mantelpiece  
all those volleyball firsts hanging on your wall sometimes mutely question  
Is that all there is? when the race is to the swift when winning is the only  
thing that matters you won't have learned how to live when the spade  
strikes rock and the cream is thin unless the perseverance and dedication  
you developed acquiring these skills adds up to confidence even if  
don't win and graciousness is a by-product of losing*

Linda Siebenga  
Blackfalds, Alta.

## Justice

# Challenging the effectiveness of imprisonment as punishment for crime

Rev. John de Vries

"So much information, so many people from outside Canada, powerful videos, practical, reinforces the values of conferencing and great plenary speakers," reported enthusiastic participants at the "Conferencing and Circles" meeting in Toronto, Aug 10-12.

Punishment and imprisonment as a natural response to crime has not always been the historical and biblical practice in resolving interpersonal violations or community disharmony. In biblical and pre-industrial times, community disagreements or violations were settled 'at the city gate' or in community circles and conferences.

## Reconsidering restorative justice

Due to the high cost and ineffectiveness of imprisonment, people around the world are beginning to reconsider and re-institute the restorative justice practices of the pre-industrial era. The recent "Second International Conference on Conferencing and Circles" brought people together from around the world to share their experiences and insights regarding alternative forms of justice and community healing.

As a follow up to the 1980's Maori family group conferencing in New Zealand, Terry O'Connell developed a scripted version of conferencing for the police of Wagga Wagga, Australia. Conferencing and circles are shaping inclusive community alternatives to current criminal justice practices. Times have changed, says Ted Wachtel, founder of the Real Justice Program. The community is no longer there to parent or correct youth. When persons are incarcerated they are isolated from community supports. This does not enhance hopes for future personal healing or community reconciliation.

## Restitution, reparation or reconciliation

Conferences and circles involve offenders, victims and affected community and provide settings where full community restorative justice takes place as all impacted by the crime meet to explore mutually agreed upon alternatives of restitution, reparation or reconciliation.

Restorative Justice (RJ) is a model of justice being rediscovered from the pre-industrial era. The offence is seen as a violation of another person rather than against the Crown. In conferencing, all parties meet face to face. As Doug puts it on the video,



Ron Hunt and Bruce Schenk making their presentation at the Conferencing and Circles meeting.

*Facing the Demons:* "The court sentenced me but it did not make me accountable." Conferencing enables the offender to see and experience the victim's pain, and it also facilitates dealing with the offender's pain that led to the offence.

Conferencing and circles provide community alternatives to the criminal justice system. The broad use of conferencing around the world, as highlighted by speakers and presenters from across North America, Europe and Australia, was amazing.

Conferencing and circle principles and practices are being implemented in the workplace, in young offender and maximum security correctional facilities, in schools and colleges, in health care, in offender reintegration programs, in dealing with police discipline, in police education, in response to victims, in response to the Youth Criminal Justice Act, in peace conferences, in new approaches to school discipline, in child abuse and family reconciliation, in the National Parole Board, in arson response and in youth peace circles. Judges Murray Sinclair (Manitoba) and Jean Dutil (Quebec) emphasised the need to extend the use of the sentencing circle as practiced in the native communities. The modern implementation of adversarial justice is destructive and foreign to our native communities. The renewed use of Restorative Justice principles recognises that powerless people are being empowered.

## Where does the faith community fit in?

The Ontario Multifaith Council on Spiritual and Religious Care (OMCSRC) established a Restorative Justice Committee to advise the OMCSRC regarding RJ

developments, invite faith communities to examine their own roots of RJ, and encourage faith community partnerships in restorative justice. The teachings, values and practices of faith communities provide rationale for alternatives to traditional criminal justice practises. Five OMCSRC sponsored workshops were added to the Conferencing and Circles venue.

The "Spiritual Roots of Restorative Justice" session was facilitated by Rev. John de Vries. It featured Rev. Dr. Evelyn White (native), Evan Heise (Christian), Sheikh Faisal-Abdur Razak (Islam), and Rabbi Ron Weiss (Jewish), who each spoke about RJ from their respective faith beliefs and practices. The attendees soon realised how important it is to articulate these different perspectives in order to understand each other and work together in a multi-faith context in order to create healthier communities that nurture healing and justice. All of the available 200 copies of the *Spiritual Roots of Restorative Justice Manuals* were eagerly picked up by attendees.

## Seeing the possibilities

The Restorative Justice Conferencing in Young Offender Facilities Workshop by Rev. Bruce Schenk attracted correctional staff, police, and youth workers from around the world. Correctional staff, while recognizing the difficulties of this model, also saw its possibilities for correctional facilities and processes. Conferencing has proved to be a powerful tool to move persons from negative affect to a more constructive way of dealing with wrongdoing in the institution.

Bruce Schenk's second

workshop, "Restorative Justice Conferencing with Hosts," solicited positive feedback and interest from faith communities in acting as hosts for Conferencing. He suggested that using 'places of sanctuary' such as churches, mosques or synagogues with well-trained persons as hosts is very appropriate. Since many already use churches in this way, this new model provides a context for grounding this in the work of the faith community within the larger community.

Liz Chappel, OMCSRC's executive director, presented a workshop on "The Re-integration Project: From Prison to Community." The thirty participants from across Canada and USA were astonished by the methodology used in the Re-integration project she described, and showed intense interest. To involve members of the faith community in an organised way to assist in the re-integration of ex-offenders in the community struck them as a revolutionary concept, one which they all saw as a logical, effective way of putting faith into action. They readily recognised this as the principles of restorative justice in action.

Rev. Dr. Ron Hunt's workshop described the use of conferencing at a church after a community arson incident by involving trained people from faith communities. This raised the new issue as to how third parties, such as insurance companies, fit into the conferencing process.

## Introducing spirituality

The Multifaith Council and Chaplaincy Service Ontario made valued contributions to the conferencing process by introducing the themes of spirituality,

religion and faith community partnership. As awareness of spiritual and religious dimensions continues to develop, they add to Donald Nathanson's psychological rationale and John Braithwaite's criminological and social underpinnings to help account for the success of conferencing as an integral form of restorative justice. Paul McCold, criminologist and researcher, is sharpening RJ definitions and developing a theoretical basis for conferencing as a form of restorative justice. The conference resource book available to all participants, and public access to the Real Justice web site will enrich networking and stimulate more local initiatives toward developing healthier and safer communities. As expressed in the closing session, "We are the edge of a world-wide justice revolution."

As Christians we have a rich tradition and biblical resources to contribute to the changing practice of justice and community healing. Since there are members of the Reformed community who are police, church leaders, community developers, criminal justice workers and neighbors, there is a great potential for input and involvement in 'conferencing and circles' initiatives. May conferences like the one facilitated by Real Justice in Toronto on Aug. 10-12, challenge more Christians to be local partners in shaping this "world-wide justice revolution."



Rev. John de Vries is Co-ordinator of Chaplaincy Services Ontario.

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## Comment

## The 'School of Hard Knocks'

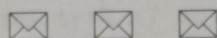
*Dear Rick,*

Like others, I believe that learning is a never-ending process and that life experience is the best teacher. Still, I often regret not having learned certain things I know now ten or twelve years ago. I'd have been further ahead.

These days I live in a house with six others. Two of my roomies are 18-year-olds who will be making big decisions in the near future. The three of us meet regularly to talk in the kitchen, where I try to give them lessons about the School of Hard Knocks. I think I teach them important truths, things I wasn't taught at 19.

On Monday, it was capitalism versus socialism. On Wednesday, it was mortgages and compound interest. Last night, it was myths about love and marriage.

Hey, I was taught by good teachers. But, ironically, what I now hold most firmly to be true is what I learned for myself. In a sense, this strikes me as normal. Other times, though, I'm bitter that I didn't get these insights earlier.

*Dirk**Hey Dirk,*

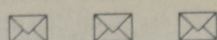
The school of life is not a formal education. You can't sign up for courses and plan when and how you will take them. There are no course descriptions or schedules. There are no scholarships and it's generally run on a pass/fail basis. I suppose that's what makes it so frustrating and yet so exciting at the same time.

One of my favourite movies is *Never Been Kissed* starring Drew Barrymore. Barrymore is a newspaper reporter who goes back to her high school incognito to write a story about high school life. While she's back, she learns a valuable lesson about acceptance and friendship. It's a lesson she'd never have learned the first time. It took years of experience to prepare her.

I think all of us at some point would like to be Drew. We'd all like the chance to relive the past knowing what we know now. We'd like to change a decision or to act differently or even to be someone else. But that's not the way the school of life works.

You can never go back. You can't retake a course to get a better grade. All we can do is keep on learning; hopefully along the way we will meet someone like you, Dirk, an 'academic advisor' to answer some of our questions and maybe guide us a little in the right direction.

Take care.

*Rick**Dear Rick,*

I agree, but not completely. My point is that there *are* things we figure out ourselves which we could have realized earlier.

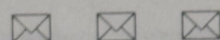
I think it has a lot to do with the community we belong to — and how we're shaped by that community. There are many things I (and maybe you, too) have had to un-learn over the past decade, such as gender roles and sexuality. Only after leaving the CRC community could I turn around and see how much chauvinism and sexual confusion there is in it. No one ever explained to me the enormity of these issues.

Second, the doctrine of hell. Do you realize, Rick, that there are different Christian interpretations of hell? Where I came from, there was only one.

Third, the idea of "calling." Most Christians I know still have a messed up idea of what it means.

Maybe what I'm complaining about is my own ignorance as someone who accepted everything he was told without question. Maybe I have only myself to blame.

Well, anyway, those days are long gone.

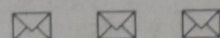
*Dirk**Dear Dirk,*

Your point seems to be the old adage "hindsight is always 20/20." Of course I agree with you. There are plenty of times I'd have acted differently if I'd only known then what I know now.

However, from the examples you chose I get the feeling that you are struggling with a deeper issue: namely, reconciling what you have been taught with what you have discovered on your own.

Maybe you've touched on one of the disadvantages of growing up in the covenant community. There's always a certain — limited — amount of indoctrinization that takes place within the Christian community. As children and young people we are taught the values and beliefs of our community by our parents. Most of these aren't taught formally, but by lifestyle. But it's only natural that only one perspective will be taught. To be sore at our Reformed community because they didn't explain each and every view on hell is, I think, both unfair and unreasonable.

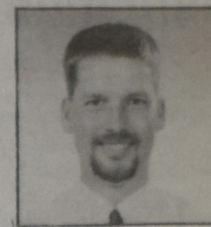
We are who we are and we can never go back. Playing the blame game won't change anything. "If Only I'd Known" is a sad song that we'll be singing over and over again.

*Rick**Dear Rick,*

I won't say glibly, "We are who we are." Reality is a human construct; our belief systems are built on ideas that are time-bound. With some effort and thought, these ideas can be exposed and



Rick Van Manen

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Dirk Schouten

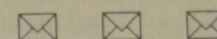
evaluated. It may be true that we're taught (or not taught) according to accepted values, but there are principles of power at work here as well.

Only in constantly evaluating what we're learning (and not learning) do we notice our prejudices — and those of our educators.

I also don't believe that it's natural that only one perspective be taught. It's not so much a matter of playing the blame game as asking and trying to answer the question, "Why is it that we think this or believe that?" or "Why is it that we know so much about this, but nothing about that?"

I was hoping we'd spend the column discussing areas of our lives where we (as two young adult males) feel ignorant or out of touch, and then contrast these with areas where we have more familiarity. I think we'd see that the knowledge we have is more abstract than concrete, more in the realm of ideas than rooted in experience.

Anyway, Dude, I hope you're doing well at Koin University. Keep in mind the postmodern notions of community, pluralism, and the empowerment of the oppressed. All the good stuff we talked about.

*Dirk**Dirk,*

Maybe I did miss the point. And you are right: "We are who we are" is a rather nonchalant way of putting it. What I really meant was that we have been shaped by a community that did its best to advance a system of beliefs that they thought was most faithful to Scripture.

For them to live out a different perspective would have been unreal. To look back and say they could have or should have done it this way, or they should have explained that better, or I wish I had understood that more clearly is an exercise in futility. You just can't go back.

I don't mean to say that now we are bound by and to that community, that we have been forced into a mold we can never break out of. It is essential that we question and evaluate what we have learned. And this will certainly expose our inherited prejudices.

At the same time, this very ability is one of the greatest strengths of the community we are talking about. You began by saying that learning is a life-long process. That's a comforting prospect. It means, I think, that we will always have certain regrets in life. We will always wonder who we'd be if we had done something differently. But the very fact that we can look back and ponder them suggests that we are changing. Hopefully for the better.

It's too bad we couldn't get as practical as we wanted in this column. Maybe we can use this as the background for a future discussion.

Take care of yourself and your roommates.

*Rick*

Dirk Schouten studies journalism at Carleton University in Ottawa. Rick Van Manen has been teaching for two years at Koin University in South Korea.

## News Comment

## Nose for News



Bert Hielema

I KNOW IT IS NOT AN automatic thing. I keep working at it every day. Once a person grows older, it becomes an almost automatic problem. Because of slower metabolism, most people after 40 gain about 15 pounds of fat per decade while losing five pounds of muscle. Dieting alone won't do it: strength training — weight lifting, pushing (not riding) a lawnmower, digging, weeding, running — can keep muscle on and the weight off and a person healthy and viruses at bay.

But there is another important step to keep trim and sane: being engaged in as many religious functions as possible. I enjoy life and try to live long, which I see as my religious duty. I wholeheartedly believe that my body is the temple of the Spirit because in my mother's womb I was fashioned in the image of Jesus who is the firstborn of Creation.

Believing that Jesus was the first human is good for me, which is confirmed in a recent report in the *Globe and Mail*. Dr. Chandrakant Shah, a physician and professor of public-health sciences at the University of Toronto, said that each year up to 43,000 deaths — nearly one-fifth of all deaths in the country — are "potentially attributable" to low levels of spirituality, meaning that their lives lack spiritual content. That's as many annual deaths as from tobacco-related illnesses.

HE HAS CALCULATED that if 80 per cent of Canadians attended a house of worship, the number of deaths would drop to 23,000. Says he: "If you are connected to a higher being, it's much easier to find meaning in life because you know that somebody is there, or guides you. Knowing you cannot change some things reduces stress."

He adds: "Inner peace also reduces desire for 'pleasure seeking behavior,' including smoking, alcohol, gluttony, sexual promiscuity and material gain. The outer dimension of spirituality leads to compassionate and

respectful people who are concerned about their environment and community."

All this makes people more forgiving, less tense, and gives them more developed social skills and a tendency to take better care of themselves physically. Shah says that we slavishly adhere to the West's "Cartesian" (from Descartes who said *Cogito ergo sum*, I think therefore I am) approach to health with its over-reliance on medication and invasive surgery, which turns up its nose at oriental holism and spiritual healing, even in the face of a growing body of research suggesting prayer, meditation, and other mind-body-soul approaches appear to be beneficial in the healing process.

ALL THIS MAKES ME feel doubly good because I know that what I write is occasionally provocative, but knowing that I write for people who are more compassionate and forgiving, gives me the courage to continue what I think is worthwhile reporting. This fits in with a study done at Harvard on its graduates: quite a select group of people, naturally. Long life for men depends on their ability to ward off extreme depression. This study discovered that 63 unstressed men — those who had never taken mood-altering drugs, consulted a psychiatrist or abused alcohol — were much healthier physically than 29 men who had suffered at least one depression and 99 men who were intermediate in stress levels.

At 75 — and I am quickly approaching this age, when 40 per cent of all U.S. men die — only five per cent of the 'squares' had died, compared with 25 per cent of the intermediate group and 38 per cent of the distressed.

THIS REMINDS ME OF Alzheimer's. In Britain, the number of young and middle-aged people with Alzheimer's has doubled in the past decade, reports the *London Observer*. It is now found in people as young as 30 who are otherwise healthy. It is

believed that taking folic acid is a preventive measure.

KISSING HAS BEEN IN the news in the past month. You may have noticed Al Gore kissing his wife Tipper at the convention in L.A. Apparently this innocent gesture — a man kissing his wife — be it in public (quite a passionate kiss I must add, lasting a full seven seconds) suddenly changed his public image, and his popularity with women jumped. The Republican contender, having read Gore's lips, kissed Oprah when he appeared on her show. The *Globe* commented: "Conscious that his power base is among white males, Mr. Bush is working to reposition himself in the market as a kinder, gentler Dubya who is a friend not just to oligarchs and electric-chair repairmen but to the middle class and a man who knows that 'women can elect a president.'"

NEXT MONTH THERE IS A crucial meeting in the Hague, the Netherlands, where the Sixth Conference of the Parties (COP6) will be held from November 13-23. COP6 indicates that there have been five previous conferences, the first of which was Kyoto in 1997. There governments of the world were called upon to reduce greenhouse gas emission by 5.2 per cent from their 1990 levels by 2012. At the time, Al Gore had to rush to Japan on the last day of that pow-wow to sign for the U.S. However, so far the U.S. congress has not ratified this proposal.

Says the press release: "The meeting is expected to be the best opportunity to bolster support for a landmark treaty to decrease the release of greenhouse gas emission." Ten thousand people are expected to attend, including David Anderson, the Canadian Minister of the Environment, although Jean Chretien might spoil this free trip for him if he calls an election during that period.

The date of the conference has been chosen with the American election in mind: in early November the U.S. will choose a new president. If George W. Bush, from oil-rich Texas, and his running mate, Dick Cheney, a former oil executive, are chosen, then the Hague conference is a lost cause, because all Petro Princes are dead set against any reduction in the use of crude. Its success depends on the U.S.A. which has five per cent of the world's population but emits 25 per cent of the world's greenhouse gases.

T.S. Eliot once said

"Humankind cannot bear much reality." The reality is that we live too high, and the earth cannot bear it much longer. Said Michael Zammit Cutajar, the Executive Secretary of the UNFCCC (The UN Framework Convention on Climate Change): "Key countries (such as Canada and the U.S.) must start demonstrating real political leadership if we are to ensure that strong and effective action is launched to control greenhouse gas emissions: the longer we wait to make the transition to low-emission economies, the greater the damage from climate change will be." If the Alberta-based Alliance wins in Canada it will bang another nail in the coffin of creation.

Watch for drastically conflicting expert reports in the next few weeks: the OPEC people will proclaim that the heat of the sun has become stronger, causing global temperatures to rise, while the climate change champions will paint gruesome scenarios if gas emission is not reduced. All parties agree that global warming is now a fact of life. Only when we prayerfully confess that not the sun but our sin is causing our weather havoc will we have a beginning of a solution.

I SEE A DEFINITE TIE between the warming of our globe and our current state of health care: both suffer from a degree of old age. We know that the old people have more health problems. The same is true for our planet. Our fragile world is suffering from the accumulated demands of six billion people. The connection between carbon dioxide and global warming has long been known; yet, governments not only failed to act but even encouraged the use of trucks rather than trains and ships, and so aggravated the problem.

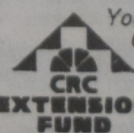
The connection between old age and health care has also long been known, and here, too, governments not only failed to act, but made the situation worse by axing beds and personnel. The medical establishment is fighting on four fronts: increasing incidence of physical problems,

decreasing amount of facilities and personnel, a rapidly aging population and a 45 per cent rise in stress levels since 1960 due to economic and marital insecurity. Don't expect that more money will cure health care.

TALKING ABOUT MONEY worries: October is often the month of stormy stock markets, witness the October '29 and October '87 crashes. A few weeks ago the *Economist* published a bit of market history in the form of a graph, borrowed from a book called *Irrational Exuberance*, by a Yale economics professor. It traced the US price-earnings ratio (P/E) for the last 120 years, a period that covers huge technological change: the railway boom, electricity, telephones, radio, cars. With each wave of new technology, share prices soared and later fell.

Ominously, prices now are higher in relation to profits than they ever have been before. We know about the peak in 1930. Then the P/E ratio was 30 to 1. Two years later, after the crash, it was 5 to 1, a drop of 80 per cent. Now, in the year 2,000, that ratio is 45 to 1. Comments the *Economist*: "There are many similarities between the Internet today and Britain's railway mania in the 1840s. Would-be rail millionaires raised vast sums of money on the stock market to finance proposed lines. Most railway companies never paid a penny to shareholders and many went bust. In the U.S., 99 per cent of the 5000 railway companies are no longer around and only three of the 2000 car firms are still in business." In short, if history is a guide, the bubble may burst, and with many American households and companies having borrowed huge sums in the expectation that share prices will keep on going up, a drastic deflation of the stock market will cause deep sorrow.

*Bert Hielema's very unprofessional financial advice is to stay away from the stock market and invest your spare quarters and dimes in bonds and cash. The old sock in other words. He keeps his socks up in Tweed, Ont.*




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Ont. 1920 October 6 2000 "Blessed are those whose strength is in you." (Psalm 84:5a) We praise and thank God for eighty years of faithfulness to <b>GEERT (GEORGE) DYKHUIS</b> Happy birthday and may God continue to bless you with His goodness in the coming years. With love from your family, Marion Peter Dykhuis &amp; Jayne Ward - Bedford, N.S. Claire, Lucy Margaret Dijkhuis &amp; Pieter Pereboom - Ilderton, Ont. Jonathan Maureen &amp; Jim Jewell - Leamington, Ont. John, Paul Address: 1804 Park Ave., London ON N5W 2J5 e-mail: geemar@skynet.ca</p> <p><b>80th Birthday</b> With thankfulness to the Lord, we celebrate the 80th birthday of our mother and Oma <b>BEP PASTOOR</b> on October 26th, 2000. Congratulations, best wishes and love from your children: Eydie Dykstra Gerdie &amp; John Adema Wilma &amp; Stan Pilon Joanne &amp; Peter Mulder Peter &amp; Bev Pastoor Grandchildren and great-grandchildren. Family and friends are invited to an Open House on Saturday, October 28, 2000, from 2-4 p.m. at the Transcona Christian Reformed Church. Best wishes only. Correspondence address: 1111-220 Oakland Ave., Winnipeg MB R2C 3G7</p>	<p>Drayton Blyth 1950 October 22 2000 Psalm 33:20-22 With thankfulness to God, the children, grandchildren and great-grandchildren wish to announce the 50th wedding anniversary of <b>JOHN and TEENA CLAUS</b> (nee GREYDANUS) An Open House will be held Saturday, October 21, 2000, in the Blyth Christian Reformed Church, 1:30 - 4 p.m. Home address: Box 231, Blyth ON N0M 1H0</p>  <p>Congratulations to Bert &amp; Catherine den Haan on their 50th wedding anniversary.</p> <p>Rijnsburg Richmond the Neth. B.C. 1950 October 19 2000 "The Lord is my Rock, my Fortress and my Deliverer." (2 Samuel 22:2) On October 19, 2000, <b>BERT and CATHERINE DEN HAAN</b> (nee RAVENSBERGEN) will celebrate, D.V., their 50th wedding anniversary. Congratulations, Mom and Dad, Oma and Opa! With love from: Elizabeth &amp; Art Boersma - Surrey, B.C. Catherine, Christopher, Elly John &amp; Pearl den Haan - Langley, B.C. Jonathan, Janna, Jacalyn Hélène &amp; Don Prentice - North Vancouver, B.C. Cathy &amp; Fred Van Dop - Surrey, B.C. Amanda, Rebecca, Emily Anne &amp; Rob Pool - Bonnevillie, Alta. Sarah, Joshua Home address: 22600 River Road, Richmond BC V6V 1M4</p>	<p>1950 November 10 2000 With thanksgiving to our faithful God, we hope to celebrate the 50th wedding anniversary of our parents and grandparents, <b>FRANK and MARGARET VANDER HEIDE</b> (nee DE VRIES) May the Lord continue to bless and keep you in His loving care. With love and best wishes from your children and grandchildren: Gerald &amp; Nell - Samia Christopher, Kevin Fred &amp; Joleen - Kitchener Sonya, Stephen, Emily Annette - Samia Arnold &amp; Helen - Samia Melanie, Matthew Judy - Samia Donald - Chatham Open House on Sat., Nov. 11 from 2-4 p.m. at Grace Christian Reformed Church, 245 Tweedsmuir Ave. W., Chatham, Ont. Greetings may be sent to their home address: 112 Sylvester Ave., Chatham ON N7M 5P4</p> <p>Hemelum, Fr. Blyth the Neth. Ont. 1960 October 12 2000 "But they who wait for the Lord shall renew their strength." (Isaiah 40:31a) With thankfulness to God for His many blessings, we hope, D.V., to celebrate the 40th wedding anniversary of our parents and grandparents <b>JOHN and FLORENCE WIERSMA</b> (nee DEVRIES) With love from your children, Brian &amp; Jill Wiersma - Blyth, Ont. Jacob, Mark Rick &amp; Joanne Rintoul - Campbellville, Ont. Sidney, Cooper Correspondence address: RR 1, Blyth ON N0M 1H0</p>	<p>Anjum, Fr. Brampton the Neth. Ont. March 31, 1909 - Sept. 10, 2000 "I lift up my eyes to the hills - where does my help come from? My help comes from the Lord, the Maker of heaven and earth." (Ps. 121:1-2) Suddenly the Lord called home, <b>SYLVIA FEDDEMA</b> (nee BOERSMA) Beloved wife of the late Simon Feddema. Dear mother of: Shirley &amp; Albert Van Belle - Bowmanville, Ont. Joe &amp; Sally Feddema - Tottenham, Ont. Pete &amp; Wilhelmina Feddema and the late Tina Buma - Mount Hope, Ont. Jack &amp; Grace Feddema - Bowmanville, Ont. Sarah &amp; Shannon Riley and the late Bill Feddema - Bowmanville, Ont. Rienk &amp; Tina Feddema - Bowmanville, Ont. John &amp; Fennie Feddema - Goodwood, Ont. Grace &amp; Ray Ravensbergen - Coquitlam, B.C. Anna Feddema - Vancouver, B.C. Lovingly remembered by 35 grandchildren and 68 great-grandchildren. Dear sister to Zus Boersma, Dokkum, Fr., the Neth. Preceded in death by her husband Simon Feddema, one son Bill Feddema, one daughter-in-law Tina Buma, one grandson Ralph Feddema and one great-grandson Shawn Van Staaldinien. The funeral service was held on Sept. 14, 2000, in the Maranatha Christian Reformed Church, Bowmanville, Ont. with Pastor H. Praamsma officiating. Correspondence address: Albert &amp; Shirley Van Belle, 70 Wilmot Trail, Newcastle ON L1B 1B8.</p>
<p><b>Birthdays</b> Congratulations and best wishes to <b>HARRY L. DEJONG</b> on his 80th birthday! With love from his wife Edith, children and grandchildren. We celebrate with a "Come and Go Tea" to be held on his birthday, October 21, 2000, from 2-4 p.m. at their home. Address: 81 Beverly Glen Dr., Orkney, ON L0R 1T0, 519-647-2436</p>	<p><b>Anniversaries</b> Kitchener, Ont. Dartmouth, N.S. 1960 October 15 2000 With thankfulness and praise to God, we <b>MENNO (MEL) and JENNY BOELEN (nee WYNIA)</b> wish to announce our 40th wedding anniversary. We have celebrated this happy occasion with our children and grandchildren last August. Kelly-Ann &amp; Bernie Tiemstra-Boelens - Neerlandia, Alta. Tyler, Leasha, Katelyn Derek &amp; Sheryl Boelens-Slater - Cambridge, Ont. Eric Carmen &amp; Dale Scott-Boelens - Lloydminster, Sask. Brendan, Nicholas Home address: 586 Colby Dr., Dartmouth NS B2V 4X9</p>	<p><b>Obituary</b> Hamilton, Ont. Hamilton, Ont. August 2, 1953 - Sept. 19, 2000 We lift our eyes to the mountain and our help comes from the Lord... (Ps. 121) The Lord took home our dearly loved daughter and daughter-in-law <b>HENRIETTA TERPSTRA</b> (nee FLUIT) wife of Peter and mother of Melissa, Sheri &amp; Richard Crawford, Ryan, Kevin The funeral service was held at Grace Christian Reformed Church, Welland, on Sept. 22, Pastor Pieter Heerema officiating. Correspondence addresses: The Fluit Family 755 Welland Rd., PO Box 286 Fenwick ON L0S 1C0 The Terpstra Family 779 Queenston Rd. Niagara on the Lake ON L0S 1J0</p>	<p>Oud-Lutten, Ov. St. Catharines the Neth. Ont. March 22, 1919 - Sept. 14, 2000 On Thursday, September 14th at the age of 81, the Lord took home our dear Mother, Oma and Great-Oma, <b>HERMINA STEGEMAN</b> (nee VELTINK) "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." (Psalm 23:6) Beloved wife of John Stegeman of St. Catharines, Ont. Dear mother of: Ben &amp; Jayne - St. Catharines, Ont. John &amp; Angela (Micaela, Alexa) Mark &amp; Rennie (Tyler, Leah, Ryan) Lori-Anne &amp; Dave Kerkhof (Marisa) Anne &amp; Gary van Eyk - St. Catharines, Ont. Paul &amp; Leah Natalia &amp; Ted Posthuma Jeanne Stegeman - Cambridge, Ont. Jake Hogeterp - Richmond Hill, Ont. Tara, Philip Lambert &amp; Arlene Stegeman - Surrey, B.C. Gregory, Amelia Sadly missed by many nieces and nephews and a sister-in-law in the Netherlands. The funeral service was conducted on September 18, 2000, at the Maranatha Christian Reformed Church in St. Catharines, Ont. with Pastor Walter Vanderwerf officiating. Stegeman family address: 398 Vine St., Apr. 203, St. Catharines ON L2M 3S2</p>	
<p><b>Engagement</b> Gerrit and Aartje Struik, together with Martin and Jenny Oldengarm, are thankful to announce the engagement of their children <b>NAOMI STRUIK</b> and <b>JONATHAN OLDENGARM</b> Their wedding will take place in Toronto, Ont. on August 18, 2001, D.V. Correspondence address: P.O. Box 21, Hariston ON N0G 1Z0</p>	<p><b>Send your anniversary, birthday and other important family notices to</b> <b>Christian Courier at</b> fax #: 905-682-8313, or by e-mail to: ccadpromo@aol.com</p>	<p><b>For Sale</b> <b>SJOELBAKKEN: Dutch shuffleboards</b>, heavy duty, hardwood, 30 puck built-in storage. \$150 CDN, \$125 US, shipping included, 11 years and quality still comes first! <b>D &amp; J Koomans</b> RR 3, Chatham ON N7M 5J3 519-351-7667</p>		

## Classifieds

Obituary	Obituaries	Obituaries	Job Opportunities
<p><b>Koekange the Neth.</b> Drayton Ont. Psalm 103 Suddenly, at home, on September 13, 2000, our dearly loved husband, father, grandpa and opa <b>BERT VAN GYSSEL</b> went home to be with his Lord at age 72. Lovingly remembered, sadly missed by his wife Alice van Gysel (nee van Dyk) and his family: Theresa &amp; Jack Scholten - Moorefield Lisa &amp; Randy Geerlinks (Alexandria) Tracy &amp; Mike DeWeerd (Kaitlyn) Lori, Trish, Pam Elaine &amp; Nick Stevens - Port Perry Jeremy &amp; Kelly Julie, Jen John &amp; Hilda van Gysel - Elmira Matt, Jeff Shirley &amp; Albert Scholten - Drayton Kristie &amp; her fiancé Dan Rachel, Mark, Rob Betty &amp; John Bults - Essex Alissa, Darcy He is survived by two sisters, Luitje Geerts and Hillie and her husband Arend Geerts, of the Netherlands, one sister-in-law Joanne van Gysel of Alberta and his sister-in-law and brother-in-law, Jenny and Ben Kraal of Drayton, Ont. Predeceased by two brothers Jan and George van Gysel. The funeral service was held at the Drayton Christian Reformed Church on September 16, 2000, with Pastor Gary Bomhof officiating. Address: Alice van Gysel, PO Box 206, Drayton ON N0G 1P0</p>	<p><b>Staphorst, Guelph, the Neth.</b> Ontario Jan. 17, 1913 - Sept. 19, 2000 "You have delivered my soul from death, my eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." (Psalm 116:8,9) Unexpectedly for us, but in His time, the Lord took unto Himself into His eternal glory <b>EGBERT BUITENHUIS</b> Beloved husband of 62 years to Henderka Buitenhuis (nee Finke). Much loved father of: Herman &amp; Martha Buitenhuis - Rockwood Margaret &amp; Chris Merkus - Cambridge Bert &amp; Ria Buitenhuis - Guelph Jenny &amp; Mark Fodchuk - Oakville Brenda &amp; Bill MacPhee - Eganville Henry &amp; Pauline Buitenhuis - Kitchener Brian &amp; Theresa Buitenhuis - Burlington Loving grandfather of 19 grandchildren and 22 great-grandchildren. Dear brother of John and Roelof Buitenhuis and Ali Bakker, all of Thunder Bay, Gail Meyerink of Dunnville and Jenny Brink and Mientje Smid, both of the Netherlands. Predeceased by daughter Jenny (1943), a brother and three sisters. Funeral service was held at First Christian Reformed Church in Guelph on September 22, 2000, with Rev. Jack Vande Hoef officiating. Correspondence address: #603-72 Woodlawn Rd. E, Guelph ON N1H 1G7</p>	<p><b>Duurswoude, Fr.</b> Smithers the Neth. B.C. April 6, 1911 - Sept. 25, 2000 On September 25, 2000, the Lord took home our mother, beppe and great-beppe <b>GRIET (GRACE) VEENSTRA (nee TEL)</b> at the age of 89, widow of Stoffer (Stan) Veenstra (1986). She passed away peacefully and still sang this song one week before she died. (Translated from the Dutch song, "Een pelgrim ben ik hier op aard.") <i>I am a pilgrim here on earth But soon I will arrive. I'll see all those who are gathered there Waiting, with the Lord. But best of all, I'll see Jesus there Who redeemed me with His blood. I'll praise Him then with harp and string For my whole pilgrim way.</i> Chorus: <i>Be courageous, pilgrim, carry your cross. One day all pain will end, Soon all God's children will come home, What glory that will be.</i> Survived by her children: Fettje &amp; Andy Viersen - Neerlandia, Alta. John &amp; Sara Veenstra - Smithers, B.C. Henny &amp; Dick Groot - Smithers, B.C. Evert &amp; Linda Vroon - Smithers, B.C. Willie &amp; Ted VanderHoek - Langley, B.C. Ted and Joanne Veenstra - Smithers, B.C. Jenny &amp; Sid Elzinga - Edson, Alta. George &amp; Tina Veenstra - Smithers, B.C. and 46 grandchildren and 96 great-grandchildren. Funeral services were held at the Smithers Christian Reformed Church on Thursday, September 28, 2000.</p>	<p><b>Christian Courier</b> is looking for an <b>Accounts Manager</b> Duties will include: computerized accounting (knowledge of MYOB would be helpful), word processing, involvement with advertising, phone answering. Desktop publishing/layout experience a plus. Organizational skills important. Apply immediately via fax or e-mail to: <b>Harry der Nederlanden, c/o Christian Courier,</b> Fax: 905-682-8313</p>
<p><b>Personal</b> Gentleman, age 57, active Christian, would like to meet lady, musically inclined, between 40-50. (Please send picture.) Confidentiality guaranteed. Send letter to <b>File #2709</b>, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines ON L2W 1A1.</p>	<p><b>Job Opportunities</b> Nanny being sought by a Christian family in <b>Toronto</b> for <b>two pre-school girls</b>. Live-in or live-out basis. Walking distance to Willowdale CRC, Willowdale Christian Elementary school, Yonge Finch subway. <b>Start date November 27, 2000.</b> Contact Norman and Nancy Groot. 416-222-6596. ngroot@idirect.com.</p>	<p><b>Events</b> You are invited to the <b>SALEM ANNUAL MEMBERSHIP DINNER MEETING</b> <b>Friday, November 3, 2000</b> <b>6:30 p.m.</b> Hamilton District Christian High School 92 Glancaster Road, Ancaster, Ont. <b>After Dinner Reading</b> <b>Hugh Cook</b> <b>\$15/person; \$25/couple</b> Reservations required by November 1 phone: 905-528-0353 fax: 905-528-3562 e-mail: aldreise@wchat.on.ca</p>	<p><b>Events</b> <b>INVITATION</b> To The Newest Christian Retirement Lifestyle Community  <b>Designed With You In Mind</b> 98 Distinct Life Lease Suites up to 1,398 sq. ft. Shalom Evergreen Terrace, Grimsby's First Christian retirement community could be just what you're looking for. Because you've retired from work not life, you want to live where you can enjoy an active lifestyle in a community of shared values and interests. Find out for yourself. Don't miss our public information meeting. From life lease ownership to easy-living design, you'll discover all the advantages of a Shalom Evergreen <b>Saturday October 28<sup>th</sup> at 10:00 a.m.</b> 1<sup>st</sup> Public Reservation Opportunity. Don't Miss It! Mountainview C.R.C., 290 Main Street East, Grimsby, Ontario <b>For details call (905) 309-7888 today!</b></p>
<p><b>Single outgoing Christian woman</b> would like to meet a Christian man between the ages of 58-68. Enjoys outdoors and quiet evenings, etc. Please write to <b>file #2708</b>, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p><b>Teachers</b> <b>SMITHERS, B.C.:</b> <b>Bulkley Valley Christian School</b> located in the beautiful Bulkley Valley is looking for teachers to fill two maternity leave positions <b>beginning January 2001</b>. BVCS has a variety of denominations represented in its student population of 478 students in Grades K-12. Qualified persons interested in teaching either <b>Grade 3 or French in Grades 8-10</b> should send a letter of application with a resume to: <b>John Bronsema, Principal</b> <b>Bulkley Valley Christian School</b> 3575 14 Ave., P.O. Box 3635 Smithers BC V0J 2N0 250-847-4238 These positions may lead to continuing employment in the 2001/2002 school year. We look forward to hearing from you.</p>	<p><b>Home sweet classifieds!</b> </p>	<p><b>Crime Prevention and Community Safety</b> <b>Youth crime facts</b> (NC)—When it comes to youth crime, Canada has some of the strongest laws in the world. Contrary to what many think, Canada is tough on young offenders. For example, did you know that most young offenders go to court? In 1997 only one quarter of young offenders were dealt with outside the formal justice system, as compared to 53% in the USA, 57% in Britain, and 61% in New Zealand. Source: Statistics Canada - News Canada</p>

## Classifieds

## Job Opportunities

## Events

## Hamilton District Christian High School

The Board of Directors invites qualified applicants to apply for the position of

**Principal**

The successful candidate should possess the following:

- a Reformed vision of education as part of God's Kingdom
- a deep faith in Jesus Christ as Lord of all creation
- creative skills in the promotion of high quality curricula
- the ability to hone the craft of Christian teaching
- the ability to think globally and creatively
- genuine love for students and the ability to listen empathetically
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A job description is available upon request.

We are a dynamic, Reformed, Christ-centred school serving 590 students from 30 denominations. Our students experience fulfilment in learning and in serving others, and they recognize themselves as God's unique creations. The 50 member staff share in the responsibility and joy of educating teenagers fit for service in the Kingdom. We believe that "learning to serve the Master together" is a motto worth our total energy.

**Hamilton District Christian High School**  
92 Glancaster Road  
Ancaster ON L9G 3K9  
Attention: Henk deZoete  
Chairperson of the Selection Committee  
Telephone: 905-648-6655  
Fax: 905-648-3139  
e-mail: hdezoete@hdch.org

Please submit your application and references prior to November 15, 2000.

**SEMINARY PRESIDENT**

Calvin Theological Seminary,  
a school of the Christian Reformed Church in North America,  
seeks a President.

Applications requested by December 1, 2000.

Send to:  
**Mr. Mark Muller,**  
Chair of the Nominating Committee  
3233 Burton Street SE  
Grand Rapids MI 49546

**THE ONTARIO ALLIANCE OF CHRISTIAN SCHOOLS**

invites applications for the position of

**ADMINISTRATIVE ASSISTANT**  
to the  
**DIRECTOR OF ELEMENTARY EDUCATION**

The successful candidate will be responsible for:

- Curriculum layout and design
- School evaluation data
- Routine clerical office tasks

The preferred candidate will:

- demonstrate a desire to serve Christian education;
- be able to exhibit skills in *Microsoft Word* and/or *Corel Word Perfect* (Experience in working with *Microsoft Excel*, *Adobe Photoshop*, and *Adobe PageMaker* would be an asset.);
- be familiar with Desktop Publishing;
- have good organizational skills;
- be able to work independently as well as be part of a team;
- have good spelling and grammar skills.

Please mail or fax resume by **November 1, 2000**, to:

**OACS**  
617 Garner Rd. East  
Ancaster ON L9G 3K9  
phone: 905-648-2100  
fax: 905-648-2110  
Attention: Mr. Jim Vreugdenhil  
Director of Elementary Education

**The Ontario Alliance of Christian Schools**

invites applications for the position of

**DIRECTOR OF DEVELOPMENT:**

This regular position is primarily responsible for designing and implementing fundraising programs to sustain the development of Christian curriculum in Canada.

Other responsibilities include advocacy and communications as well as curriculum design.

The successful candidate will have a broad education experience in Alliance schools and a working knowledge of finances and fundraising.

\* Resumes should be sent before November 1, 2000, to:

**Dr. Adrian Guldemon**  
Ontario Alliance of Christian Schools  
617 Garner Rd. E., Ancaster ON L9G 3K9  
Fax: 905-648-2110 or e-mail: oacs@oacs.org



## Miscellaneous

**EnviroFact. . .**

(NC)—Left to nature's own devices, one species of life would disappear every 1,000 years. Human activity has hastened that process: in the last 22 years, the Committee on the Status of Endangered Wildlife has classified 340 species in Canada as being at risk.  
- News Canada

**EnviroFact. . .**

(NC)—The loss of habitat is a huge threat to about 75 percent of the 340 or so species listed as at risk or in danger of extinction in Canada. A recent survey suggested that 88 percent of Canadians support legislation to protect habitat of endangered species.  
- News Canada

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7:30 p.m.

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First Christian Reformed  
Church

287 Water St., Guelph, Ont.

**Tickets available at:**

John Calvin Christian School  
290 Water St., Guelph, Ont.

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Shout for joy  
to the Lord,  
all the earth,  
Serve the Lord  
with gladness;  
come  
before him  
with  
joyful songs.  
(Ps. 100:1)

## Letter

# Koyzis's view: Seven themes of the Jubilee Initiative

I have been following with interest the recent discussion between John Hiemstra, Jonathan Chaplin and Sylvia Keesmaat on the one hand and Harry Antonides on the other. I am at something of a disadvantage, because I have not read the documents at issue nor have I been involved with the Canadian Ecumenical Jubilee Initiative (CEJI). Yet I think something needs to be said concerning several issues related to the political involvement of Christians as raised by Harry's rejoinder. The current dialogue provides an opportunity for this.

Let me first indicate that I know all four of the parties to the discussion and hold them in considerable respect. I have known John the longest, as we were both students together at the Institute for Christian Studies in the late 1970s. I am pleased to count him a friend, close colleague and kindred spirit. Jonathan I have been getting to know over the short time he has been in Canada, and every conversation I have had with him thus far (most recently at the "Open Book and Scholarship" conference at Redeemer University College) has convinced me that he is a real asset to the community of Reformed scholars in this part of the world.

Sylvia is, of course, an alumna of Redeemer (we're all justifiably proud of her!) and a former board member. I have been consistently impressed by the calibre of her papers and presentations I have heard on several occasions. Harry I first heard while an ICS student and have read many if not most of his writings. I admire the work he has done with the Christian Labour Association of Canada over the years and the tenacity with which he has isolated and sought to take on the reigning spirits of the age, not only in the area of labor relations, but in society at large.

Perhaps the best way for me to respond to this debate is by looking at seven themes in Harry's letter and dealing with each in turn.

1) **Unjust structures.** We should have no great difficulty with the notion of unjust or oppressive political and economic structures. One of the singular contributions of the various forms of liberation theology is to have alerted us to the reality of *systemic* injustice unrelated to the malicious acts of any one person or group of people, particularly in the economic realm. If productive property has historically tended to concentrate in the hands of a particular racial, ethnic or class-based minority, and if that concentration has left the majority of a country's population in abject poverty, then simply upholding the legality of existing economic exchanges and relationships will hardly address this issue, which is certainly one of injustice.

On the other hand, it is far from biblical to hold that such unjust structures are themselves the *origin* of sin. They are not. They are a *result* of sin. It is not clear to me that liberation theologians understand this sufficiently. If I can expand on what seems to be the spirit of Harry's general point, there is a danger that, in concentrating lopsidedly on unjust structures, people will tend to gloss over the need to assume personal responsibility and will blame



Canada's Parliament. "If politics is a part of God's world, standing under his judgment and redemption, then we are obligated to turn our attention to it," writes Koyzis.

"society" when specific social ills might be more obviously traced to the particular actions of particular persons in particular circumstances. This does not by any means discredit the notion of unjust structures; it is to say that such structures are not *the* source of evil. Nor do they offer an exhaustive explanation for the whole range of social ills. Yet such structures must be addressed politically and cannot be ignored. It would be helpful to see some recognition of this in Harry's letter.

I myself have often written in favor of Canada adopting some variety of proportional representation (PR) instead of our current single-member-plurality (SMP) system. This would, of course, involve a structural, political change. I would never go so far as to claim that SMP is the source of sin in the world or a serious impediment to our living the Christian life. Yet it does distort representation and is thus an impediment to the state doing justice, for which all Christians must be concerned. Thus we would do well to change it in the interest of advancing public justice. It should be possible to advocate genuine political reforms without being assumed to ignore the real source of evil, namely, humanity's rebellion against God and his law. Indeed, if politics is a part of God's world, standing under his judgment and redemption, then we are obligated to turn our attention to it, based on our understanding of creation, fall and redemption.

2) **Idolatry and the market.** One should neither idolize nor demonize the market. The market is simply the market, no more and no less. It is striking that this institution (if it can be called such) is made to carry so much weight by both opponents and proponents. It may be that the likes of Michael Novak (*The Spirit of Democratic Capitalism*, 1982) and Richard John Neuhaus (*Doing Well and Doing Good*, 1992) have properly defended the market against those who would blame it for all manner of evil in the larger society.

However, market defenders (including, I fear, Novak and Neuhaus) rather too easily succumb to the temptation to make of it

nearly a panacea — to extend its validity too far and to try to 'commodify' the rest of life. Classical liberals, such as John Locke and Thomas Jefferson, go so far as to view political authority as the product of a social contract, i.e., as issuing from an exchange relationship similar to that ensuing in the economic marketplace. Some of the literature coming out of the Acton Institute of Grand Rapids, Michigan, exemplifies this tendency to expect too much of the market. Its *Cornwall Declaration on Environmental Stewardship*, while making valid points against the purveyors of "Earth" spirituality, attempts unduly to extend market principles to the protection of the physical environment. A recent Acton commentary also treats the educational freedom issue in terms of market competition, thus effectively conceiving the school in the mould of a commercial enterprise.

Does CEJI tend to demonize the market? Or does it merely understand the limits of its validity? I will leave others to answer this

question. I will say, however, that the tendency to overestimate the place of the market is widespread — something that I sense is better understood by John, Jonathan and Sylvia than by Harry.

3) **Domestic responsibility in Africa, Asia and Latin America for economic difficulties.** It is on this point that partisans of liberation theology are weakest, in my estimation. Some months ago I was asked whether I favoured CEJI's principal aim, viz., the forgiveness of the debts of the poorest nations. I responded that I do, but that I am under no illusion that this will solve the considerable economic and other problems of these nations. To this extent the jubilee championed by CEJI will be rather less than a full Jubilee in the eschatological sense. Insofar as they have focused on only the external relationships between the industrialized countries and the third world, liberation theologians have adopted a reductive explanation for the persistence of poverty in the latter.

In many of the countries of especially Asia and Africa the political accountability of leaders is weak, if not altogether absent, thus facilitating their tendency to squander, not only domestic resources, but external resources in the form of foreign aid and IMF loans. This cannot be attributed to the faults of capitalism per se, but it can be traced to the inevitable human propensity to sin. Such sin makes itself felt, not only in unjust relations between north and south, but also in domestic political corruption and abuse of office. Of course sin is not the monopoly of either the affluent G-7 countries or the peoples of the so-called Third World.

None of this should be taken to discredit the efforts of CEJI to change the relations between rich and poor nations. These should indeed be supported, as long as we

See PEOPLE HAVE page 6...

## Christian Courier

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## Letters/Environment

## People have responsibilities to others and the land: Koyzis



KENNY WATERS

Children in a refugee camp in Honduras. Poverty is rooted in moral failings, argues Koyzis.

... continued from page 5

understand that they address only a part of the problem and as long as we refrain from attaching unrealistic expectations to them.

4) **"Earth" spirituality and the environment.** As I wrote in the June instalment of my monthly column, I believe that government has a responsibility to care for the "commons," that is, those things which intrinsically lie outside the exclusive ownership of particular persons or groups of persons. Could it be, because we have come to see justice so thoroughly in terms of the enjoyment of subjective rights, that we have difficulty conceiving of a legitimate responsibility to nonhuman creation unless we can somehow animate or even personify it? This seems to me to be a principal error of the purveyors of Earth spirituality. Far from being "born-again pagans," they are simply running with one of the implications of liberal individualism.

If rights are identified with subjective wants, then I may not be obligated to protect something inanimate, i.e., something incapable of having desires. However, if the earth is really Earth, possessing its own soul and consciousness, then it has rights which, in the liberal view, we must respect.

Obviously the discerning Christian cannot follow this line of reasoning. We need hardly animate the physical environment to acknowledge that we have legitimate obligations to it. Scripture affirms that we have responsibilities towards, not only human beings, but animals (Leviticus 24:21) and even the land itself (Leviticus 25:1-7), which must be discharged.

### 5) Poverty rooted in moral failings rather than oppressive structures alone.

There has been much work done in recent years demonstrating the connection between, say, high rates of marital and familial breakdown and the persistence of poverty. On this point Harry is on firmer ground than the proponents of liberation theology. Unjust economic arrangements, as the latter point out, are one cause of poverty. But they aren't the sole cause.

A persistent difficulty with the welfare state is that, if its benefits are not sufficiently tied to personal effort, it can create a culture of dependency among those it is intended to help. There is a fine line between helping those in genuine need and subsidizing irresponsible behavior. I will not pretend to know where the line should be drawn. Public policy analysts are likely in a better position than I to make this judgment. But it must be made. A benefit going to single mothers with children could have the inadvertent effect of encouraging single parenthood, that is, the very condition that aggravates poverty and contributes to the misery of children. Proponents of what might be called "public compassion" are often slow to admit this.

6) **Abortion.** Harry is right on this. No ifs, ands or buts. It is unfortunate that those most likely to speak of liberation are silent on this issue. I have always been pro-life. But over the last two years, since the premature birth of my daughter at 26 weeks, the abortion issue has come to weigh more heavily on my heart. I am

finding it increasingly difficult to understand those who would gloss over this issue, which is so close to the core of what public justice is all about, viz., the protection of the weak and vulnerable. When the powerful are allowed to run roughshod over the powerless, then we are indeed flirting with the culture of death, as Harry rightly points out. Ironically, just as the earth is being increasingly personified to make it the bearer of subjective rights within a liberal framework, the unborn child is being de-animated so that our obligations to it need not be acknowledged. By contrast, we Christians have a responsibility to witness for the defence of human life in the womb.

### 7) Co-operation with others across confessional boundaries.

Political action in a confessionally plural society requires that we work with others who may not agree with us on some rather basic issues. On the face of it, Harry seems to disagree with this, although I doubt very much that he would shrink from working with "devout secularists" such as Nat Hentoff or Christopher Hitchens who would agree with him on the abortion issue.

I myself have heard him speak positively of William F. Buckley's *National Review*, even though he would certainly disagree with Buckley's tridentine Roman Catholic theology. It is never easy to determine the appropriate level of co-operation with unbelievers or even with believers outside our own church communion. I myself would have no difficulty working with CEJI on issues of international justice and the Acton Institute on school choice. But that in itself would hardly make me an uncritical supporter of either.

In short, there is ample room for co-operation with fellow Christians of various traditions, observant Jews, Muslims, and even outright atheists on issues of common concern without compromising our beliefs. This, I would argue, is intrinsic to the political enterprise.

I hope the dialogue can continue. We need to talk with and listen to each other. I trust I am not too presumptuous in hoping that my own contribution has been serviceable to this, if only in a small way.

David T. Koyzis teaches political science at Redeemer University College, Ancaster, Ontario.

## Documents of Jubilee Initiative tainted with paganism

My good friend Harry Antonides has it right — both in his initial critique of the Jubilee Initiative as well as in his response to his critics (CC, September 18). If anything, Harry's judgment is too kind. He is correct in pointing to the radical redefinition of the gospel that is the foundation of the document when it makes inequality and unjust structures the essence of sin. However, his excellent critique of this crucial point still does not do justice to the enormous historical blindness reflected in the Jubilee initiative.

Yes, the problems of third world poverty are staggering and rightly pierce the soul of any morally sensitive person. But then a truly morally sensitive person must also ask whether the proffered solution will in fact be a cure. To suggest that the vision of Jubilee means that "accumulation must be curtailed and clear limits placed on greed through laws and regulations" (*Making a New Beginning*, p. 78), rhetoric that is repeated again and again in the documents, without so much as a wink of acknowledgment that socialism has been thoroughly discredited by the events of the twentieth century, is frankly as immoral as total indifference to poverty.

When this quasi-socialist critique of free market economies is tied to a pagan Gaia-earth spirituality (abundantly documented by Harry) the evil is compounded.

### Massive state intervention destroys liberty

For isn't it obvious now? Massive state intervention in free economic exchanges between people destroys both liberty and any prospect for economic well-being. Have we forgotten that the totalitarian social experiments of the twentieth century were done in the name of humanity and equality? For the sake of the new "people's democratic societies" over a hundred million fellow image bearers of God were slaughtered! And, let us not forget, compliant and adoring religious people blessed the bloody regimes of Stalin, Hitler, Mao, the Sandinistas, assorted third world tyrants, just as they still praise Fidel Castro.

Is the great idol of our day really capitalism or the IMF? Both are flawed and sinful because sinful people do develop less than perfect institutions and I offer no apology for them. But let me suggest another possible candidate for "idol of the day" — paganism, the same idols faced by Israel in the Old Testament. The Baals and Asherahs of 3000 years ago deified the earth and its fertility and worshipped by means of sexual excesses. Since sexual activity inconveniently produces children, well, they were sacrificed to the earth gods as well. Bring on the abortion industry! Think of it. Isn't the onslaught of sexual promiscuity and licence today along with the notion that owls and snail darters are no less valuable creatures than babies (if anything more valuable — we kill babies and protect rodents!), isn't all this a striking parallel with the paganism that tempted Old Testament Israel. Why would Christians even want to identify with this vision, much less join the parade? We must face the frightening possibility that we too are tempted by paganism as Israel was.

I know that proponents of the Jubilee initiative will dismiss these objections as hysterical and ignorant and accuse me of being uncompassionate and uncaring about the poor and the environment. I should add that my critique is not personal; I accuse no one of buying into contemporary Baal worship. I only ask that the evidence be considered seriously.

We know that free markets generate prosperity and statist redistribution schemes are not only economic disasters but human disasters as well. In addition, while democratic capitalist countries have done much to promote stewardly use of the earth, the planned and regulated economies have proved to be ecological disasters. Remember Chernobyl?

Of course, free markets only work well for the benefit of all when a society honors moral right and wrong, when a person's word can be trusted, when agreements are honored etc. That is where the church contributes to ending poverty. Not by joining voice to the latest socialist scheme to save the world, but by changing human hearts, by calling men and women to repent from sin and live holy, moral lives. Why would we want to trade in the liberating power of the gospel (this is Jesus' Jubilee in Luke 4, by the way) for the fleshpots of economic egalitarianism enforced by powerful pagan elites flirting with earth worship? I'm sorry, but I just don't get it.

John Bolt, Calvin Theological Seminary, Grand Rapids, Mich.

## Classifieds

## Miscellaneous

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## Miscellaneous

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Department Chair, Education Department

Calvin College

3201 Burton Street SE

Grand Rapids MI 49546

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Princeton - CHOR ... 8:00 am 1400  
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Westlock - CFOK ... 7:30 am 1370

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London - CKSL ... 7:00 am 1410  
Newmarket - CKDX ... 9:00 am 88.5  
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Middleton - CKAD ... 8:30 am 1350  
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Evaluation of applications will continue until the positions are filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest and a curriculum vitae/resume to:

**Dr. Rockne McCarthy** Facsimile: 712 722-4496  
**Vice President for Academic Affairs** E-mail: [vpaa@dordt.edu](mailto:vpaa@dordt.edu)  
**Dordt College** Web site: [www.dordt.edu/offices/acadaff](http://www.dordt.edu/offices/acadaff)  
**498 4<sup>th</sup> Avenue NE**  
**Sioux Center, IA 51250-1697**

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**Clarence Bos, Principal**  
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**fax: 519-482-7448**  
**e-mail: [cdcs@tcc.on.ca](mailto:cdcs@tcc.on.ca)**

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Senior High French/Social Studies ½ time opening effective January 30, 2001, at Immanuel Christian High School, Lethbridge, Alta. Contact:

**Ed DeYoung**  
**403-328-4783**  
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Please address all inquiries to:

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**First CRC of Toronto**  
**c/o Tine Houtman**  
**45 Harriet Street**  
**Toronto ON M4L 2G1**

**fax: 416-465-6367, or you can phone: 416-461-1207.**

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## Miscellaneous

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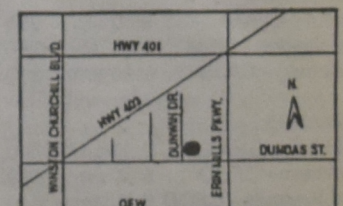
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## Events/Advertising

## Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- Oct. 19-Nov. 10 "The Dreaming of Lions; and the Last Shall Be First" by James Tughan on display at Redeemer Art Gallery, **Ancaster**, Ont. See Redeemer University College ad in Oct. 2 issue.
- Oct. 20 Canadian Chr. Education Foundation, 25th Anniversary Celebrations at Hamilton Place, **Hamilton**, Ont., 7:30 p.m. (Doors open 6:30 p.m.) 1000 voice student mass choir, Andre Knevel, organist; Liselotte Fennema, pianist; Laura Pin, pianist. Free admission, free-will offering. See ad this issue.
- Oct. 20 "How then shall we lead?" Ancaster CRC, **Ancaster**, Ont. 9 a.m. - 4 p.m. Special day for those in leadership roles in church. 12 workshops. See Diaconal Ministries ad in Sept. 4 issue.
- Oct. 20 Ken Medema in concert. Redeemer College auditorium, **Ancaster**, Ont. 7:30 p.m. See Diaconal Ministries ad in Sept. 4 issue, or Clarkson CRC Anniversary ad in this issue.
- Oct. 20-21 50th Anniversary Celebrations for Fruitland CRC, **Stoney Creek**, Ont. For more information, call 905-945-7701. See ad in Oct. 2 issue.
- Oct. 21 Day of Encouragement and training, Hamilton District Chr. High School, **Ancaster**, Ont. Call Diaconal Ministries at 1-800-730-3490. See ad in Sept. 4 issue.
- Oct. 21 York Music Fest, 7:30 p.m. at Maranatha CRC, King St., **York**, Ont. For ticket info call: Louis at 905-765-6124 or Niesje at 905-772-3700. See ad in this issue.
- Oct. 28 Trinity Christian School, 650 Walkers Line, **Burlington**, Ont. is having a Giant Bazaar. Doors open at 10 a.m. followed by an auction at 6 p.m.
- Oct. 28 Special Rally of Leendert Kooij Choir & Brass Ensemble at St. George's Anglican Church, **Guelph**, Ont., 8 p.m., sponsored by Partners International 1-800-883-7697. Free will offering.
- Oct. 28 50th Anniversary Celebration Evening for Clarkson CRC at St. John's Hall, 2185 Stavebank Rd., **Mississauga**, Ont. at 7 p.m. See ad in this issue.
- Oct. 28-29 50th Anniversary First CRC, **London**, Ont.; Oct. 28: Celebration Banquet; Oct. 29: Special Worship Service. See ad in this issue.
- Oct. 28-29 First CRC of **Kingston**, Ont. 50th Anniversary Celebrations. See ad in Aug. 21 issue.
- Oct. 29 50th Anniversary Service at 10 a.m., Clarkson CRC, **Mississauga**, Ont. See ad in this issue.
- Oct. 30 Seniors' Day at Redeemer University College, **Ancaster**, Ont. 9:30 a.m. - 3 p.m. \$15, including lunch. Call 905-648-2131 ext. 4208 to register. See display ad in this issue.
- Nov. 3 Christian Festival Concert under the direction of Leendert Kooij, Roy Thomson Hall, **Toronto**, Ont. \$25/\$20/\$15 Call 416-636-9779. See ad in July 24 issue of CC.
- Nov. 3 Salem Annual Membership Dinner Meeting at 6:30 p.m. at Hamilton District Chr. High, **Ancaster**, Ont. \$15 each or \$25 per couple. Reservations needed by Nov. 1. 905-528-0353. See ad in this issue.
- Nov. 4 5th Annual Arts & Crafts Jubilee. Quality crafts, door prizes, penny sale, lunch, refreshments etc.; Admission \$1/adult. Jubilee Fellowship Church, 13 Wilholme Dr. at 1st St./3rd Ave., **St. Catharines**.
- Nov. 4-5 Orangeville CRC, **Orangeville**, Ont. 50th Anniversary celebrations. Sat.-Open House 2-5 p.m., Dinner at 6 p.m. (\$25), Sunday Worship 10 a.m. For dinner reservations or more info see display ad in issue.
- Nov. 11 "Remember When?" Singles Social at Burlington Arts Centre, 1333 Lakeshore Rd., **Burlington**, Ont. 8 p.m. - 12 a.m., \$15, Call Sandra 905-388-7387 or Sue 905-765-5543. See ad in Oct. 2 issue.
- Nov. 11-12 First CRC of **Lethbridge**, Alta. 50th Anniversary celebrations. Call Anne Bosma at 403-328-9985 for more info. See ad June 26 issue.
- Nov. 17 Christian Men's Choir "Crescendo" at First CRC, 287 Water St., **Guelph**, Ont. at 7:30 p.m. \$8 each or \$20 per family, available at John Calvin Chr. School, 290 Water St., **Guelph**. See ad in this issue.
- Nov. 17 First CRC of **Thunder Bay**, Ont. - 50th Anniversary celebration dinner and program. For dinner reservations or more information, call Audrey Grootenboer at 807-935-2778. See ad in Oct. 2 issue.
- Nov. 17 Organ and piano concert by Jonathan Oldengarm and Ron Greidanus. "Men of Note" will sing too. Clinton CRC., **Clinton**, Ont. 7:30 p.m. Tickets \$10., children under 12 - \$5.

*Come join the celebration!*

## ORANGEVILLE CHRISTIAN REFORMED CHURCH 50TH ANNIVERSARY

Saturday, November 4	Sunday, November 5
Open House: 2 - 5 p.m. Dinner: 6 p.m. Cost is \$25.	Anniversary Service 10 a.m.

For info or dinner reservations contact Jeannie DeVogel at 519-941-7791 or e-mail: devogel@hurontario.net or Rita Vander Veen at 519-942-9674

## CLARKSON CHRISTIAN REFORMED CHURCH 50TH ANNIVERSARY

We will celebrate, D.V.  
"God's Faithfulness through all Generations"  
on the following days:

Friday, October 20, at 7:30 p.m.  
**KEN MEDEMA CONCERT**  
Redeemer College

Saturday, October 28, at 7 p.m.  
**CELEBRATION EVENING**  
St. John's Hall, 2185 Stavebank Rd., Mississauga

Sunday, October 29, at 10 a.m.  
**WORSHIP CELEBRATION SERVICE**  
Clarkson Christian Reformed Church

All friends and former members are cordially invited to join us in our celebrations.

For more information about any of the events,  
please phone our church secretary,  
Elaine DeBolster at 905-823-7262  
or e-mail her at mail@clarksoncrc.on.ca



## 50th ANNIVERSARY CELEBRATION

First CRC of London, Ontario  
is celebrating "50 Years of God's Love Shining."

Sunday, October 22, 2000  
Rededication of the newly renovated sanctuary.  
Saturday, October 28, 2000  
Celebration Banquet  
Sunday, October 29, 2000  
Special worship services  
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## YORK MUSIC FEST

October 21, 2000, at 7:30 p.m.  
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Featuring:

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Marjolein DeWit, flutist from the Netherlands  
Willem VanSuijdum, organist from Burlington  
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## News

# Mennonite office has done pioneer work in Ottawa

Alan Doerksen

OTTAWA — For 25 years, Mennonite Central Committee Canada (MCC) has been working on the political frontlines in Ottawa, acting as a conscience to Parliament on issues such as peacemaking, justice, refugees and immigration. As the first denominational office to open in Ottawa, it has played a pioneering role, which has been spearheaded by Bill Janzen, the director of the office for all of its 25 years.

In late September, MCC celebrated the work of its Ottawa office with a 25th anniversary weekend of events in Winnipeg. Dave Dyck, executive director of MCC, says the office was first set up "to help the Mennonite Church understand issues Parliament was dealing with that affected us" and also as "a vehicle by which Mennonite and Brethren in Christ churches could speak" to Parliament. "Many of the bigger denominations have offices in Toronto," he notes. "The bulk of the MCC community being in Western Canada, it became necessary to have a presence in Ottawa."

Dyck believes MCC has done pioneering work through its office in Ottawa. "We have tried to speak selectively to those issues on

which we have credibility and experience," explains Dyck. These include aboriginal land claim settlements, criminal and restorative justice, and "a more magnanimous approach to refugees."

MCC is now "in the midst of an evaluation and review of the Ottawa office," explains Dyck.

He believes the Ottawa office's work has been worthwhile and has gotten good results. "One could demonstrate that by the breadth of response to the work of the office over the years," he asserts. "A broad spectrum of tributes have come in."

## Persuasive public witness

Gerald Vandezande, who himself has been actively engaged with Parliament for many years on behalf of Citizens for Public Justice, recently wrote a tribute to Janzen, which he submitted to MCC to mark the 25th anniversary of its Ottawa office. Janzen "has been giving very effective leadership for many years through a persuasive public witness that continues to have a very positive impact on key people. I really respect him!" Vandezande wrote.

"For many years, we worked together in good harmony on various public policy issues,

particularly when they related to our federal government's responsibility to promote and practice public justice for the common good of the Canadian people and our national obligations abroad.

"Especially in a city that urgently needs a vibrant, Biblically-based public testimony ... Bill's vital presence — through quiet diplomacy, pursued so faithfully — has been for me and other public justice advocates an energizing reminder that the Spirit of Jesus can and does make a decisive difference for the common good and well-being of all people.

"May the prophetic, reconciling power of the Good News continue to be the hallmark of MCC's and the Ottawa office's integral ministries in the humble service of God's coming reign of faithfulness and love, compassion and mercy, justice and peace for all people everywhere."

## Key leadership role

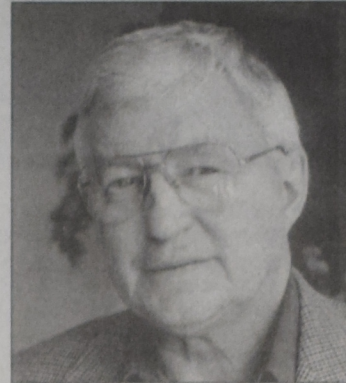
Dyck believes that Bill Janzen has played a key leadership role in MCC's work in Ottawa. "Some of his strengths include his ability to work very thoroughly on issues," says Dyck. That thoroughness "has earned him genuine respect." Another of Janzen's strengths is "his considerable diplomatic skills.... He knows how to challenge viewpoints without offending."

Janzen himself sees his office as an integral part of MCC's work, focusing on its governmental aspects. Looking back at the work of his office, Janzen observes that international advocacy work has been one main focus.

Back in 1991, just after the Gulf War, the Ottawa office called for disarmament and rehabilitation for the affected region, and for a fuller response to the Kurds or Iraq. Later that year, the office wrote a letter to the Prime Minister, calling for a substantial loosening of sanctions against Iraq. Recently, Janzen was in Iraq, and he has continued to urge Canada lift its sanctions against that country.

"In the 1980s, we did a lot of advocacy work for Southeast Asia, because they were largely shunned" at that time, says Janzen. The office worked on family reunification for Vietnamese refugees trying to bring other family members to Canada in 1981, and appealed to the government for aid to Southeast Asia.

On the issue of citizenship, Janzen and his office have been active for years in helping out Mennonites from Mexico who are Canadians. For instance, in 1976, Janzen made major submissions to citizenship authorities to prevent



MCC executive director Dave Dyck.

their deportation from Ontario. As a result, according to an MCC report, "a door opened and thousands were helped over the years." Janzen and his office have been involved with considerable casework related to these "Kanadier" Mennonites since then.

## Started Foodgrains Bank

One of the earliest projects of the Ottawa office was to help set up the Food Bank, now known as the Canadian Foodgrains Bank.

Janzen also lobbied for a change to Canada's Citizenship Oath, so that it would say, "to uphold Canadians' democratic values..." rather than "to defend..." This reflects the traditional Mennonite belief in non-violence and peaceful resolution of conflicts. The Oath was changed at the Ottawa office's request.

The rights of conscientious objectors have also been an ongoing issue of concern for the Ottawa office. In 1990, Janzen wrote the book *Sam Martin Went to Prison* (Kindred Press), about conscientious objection during the Second World War.

Janzen has traveled widely on behalf of MCC. In 1997, he went to North Korea, and helped arrange for the Canadian International Development Agency (CIDA) to provide that country with support. "North Korea was on the [government's] prohibited list," he says.

A large part of Janzen's work has been meeting with government people. This "more often means civil servants" rather than government ministers, he explains.

In recent years, more Christian agencies have been setting up shop in Ottawa, notes Janzen. "The Salvation Army came about a decade ago. EFC [the Evangelical Fellowship of Canada] came five years ago." The Canadian Conference of Catholic Bishops has had its office in Ottawa for many years, but is not really a lobby group, he says.

## News Digest

### Chocolate can fight tooth decay

OSAKA, Japan — Japanese researchers now believe eating chocolate could one day help fend off tooth decay. They found that parts of the cocoa bean, the main ingredient of chocolate, fight mouth bacteria, *New Scientist* reported recently.

Scientists at Osaka University in Japan found that cocoa bean husk, which usually goes to waste in chocolate production, is a potent source of anti-bacterial agents. The bean husk could eventually be put back into chocolate to make it better for teeth. So, toss out that bag of apples and have a few chocolate bars.

### Christian candy

MILTON, Ont. — The Christian Candy Centre, based in Milton, Ont., sells candies designed to help spread the Gospel. These include Testaments, each of which are marked with a cross and have a Bible verse written on the wrapper.

The company's website ([www.christiancandy.com](http://www.christiancandy.com)) explains, "For those who visit this site and say 'How can you Christianize candy?' — well, we're not. We simply use an item that everyone loves, and make it the tool for spreading the Word of God, and encouragement to those who may hurt. Just think, when radio first came out, did people think you could use a radio program to preach the gospel? Christians love candy just as much as anyone else, so why not use it to the encouragement of the family of God, and furtherance of the Gospel?"

### A fridge to the North Pole?

TORONTO — A German man has set out on a 65,000-km trek from Stockholm to the North Pole, with a 50-kg fridge on his back. Olivier Vogel, 30, said he hopes his three-year journey will place him at his physical limit and prove his instinct for survival, as well as break six world records, including the longest ever route to the pole, reports the *Globe and Mail*.

Sponsored by a Swedish appliance manufacturer, which provided the fridge, Vogel intends to walk through every region of Sweden, Norway, Finland and Iceland. And if he gets hungry on the way, he can always see what's in the fridge.



HENRY HESS

BURLINGTON, Ontario — Several hundred people made the journey through the 16 offices of the newly renovated offices of the Christian Reformed Church in Canada. About two hundred were present at the ribbon-cutting on the front lawn to hear brief speeches from a representative of the city of Burlington, Rev. Gordon Pols, president of the CRC Board of Trustees — Canada, and Terry Veldboom, controller at the Canadian office. Afterward, visitors were invited to trek through the building, getting their "passports", issued at the door, stamped at each station or office. Visitors filed through the building all day and into the evening, ending up in the kitchen, where they were able to sample snacks from different cultures served by the CRC.